

PM
101
.A5
v. 9

NUNC COGNOSCO EX PARTE



TRENT UNIVERSITY
LIBRARY

PUBLICATIONS
of the
American Ethnological Society

Edited by
FRANZ BOAS

VOLUME



LEIDEN
E.J. BRILL



Digitized by the Internet Archive
in 2019 with funding from
Kahle/Austin Foundation

KICKAPOO TALES

PUBLICATIONS
of the
American Ethnological Society
Edited by PLINY EARLE GODDARD

VOLUME IX

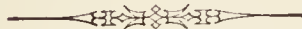
KICKAPOO TALES

COLLECTED BY

WILLIAM JONES

TRANSLATED BY

TRUMAN MICHELSON



E. J. BRILL, LIMITED
PUBLISHERS AND PRINTERS
LEYDEN, 1915

G. E. STECHERT & Co., NEW YORK, AGENTS.

1785. 03. 1782. 018

CONTENTS.

	Page
INTRODUCTION	I
System of sounds	2
Culture Hero Tales	5
1. When Wīza'kā'a went visiting	5
2. Wīza'kā'a and Buzzard	9
3. Wīza'kā'a and his Drum	13
Animal Tales	19
4. Rabbit and Lynx	19
5. Skunk and Opposum	27
6. When Snapping-Turtle went to war	29
Miscellaneous Tales	45
7. A Young Man and his Pets	45
8. An old man's Children	55
9. Harlots	67
10. A Chief and his Son	75
11. The Boy and the Giant	89
Notes on the condition of the texts: by Truman Michelson	119
Notes on Kickapoo grammar: based mainly on the materials left by Dr. Jones	124
Comparative notes on the Tales: by Truman Michelson	128
Bibliography	141
Addenda et Corrigenda	143

INTRODUCTION.

THE following tales were collected by the late Dr. William Jones in 1903. It is possible that some of them were collected during his visit at the Carlisle Indian School in February; but it is clear that some were collected from James Down, a Kickapoo lad from that school, in New York in May and June.¹ A letter, dated April 15th 1913, from Superintendent Friedman to me gives the name of the Kickapoo lad, though he states the records do not show for what purpose the latter was in New York. A slip of paper inside one of the note books containing the Kickapoo tales gives a list of the Kickapoo and Sauk and Fox (of Oklahoma: hence presumably really Sauk) children at the school when Dr. Jones visited the institution. This fact coupled with the passages in Rideout's life, makes it not quite certain where the material was gathered. It may be noted that the Kickapoo here presented is of the so-called Mexican band.

Dr. Jones left a complete translation of "Turtle on the war-path", p. 28 ff. and of "Harlots" as far as the 5th paragraph, p. 68. The translations otherwise are my own, though I gladly acknowledge assistance from Leo Walker, a Sauk of Oklahoma; Joe Murdoch, Emma Kickapoo Williams, both Mexican Kickapoos of Oklahoma; and a few others. Some notes on the texts by Dr. Jones giving linguistic and ethnological information have been likewise utilized.

TRUMAN MICHELSON.

¹ See *Holmes*, 24th Annual Report, B. A. E., p. xxi; *Rideout*, William Jones, pp. 92, 94.

SYSTEM OF SOUNDS.

The following is the system of sounds in Kickapoo employed by Dr. Jones:

Consonants.

	<i>Stop.</i>	<i>Spirant and affricative.</i>	<i>Nasal.</i>
Glottal ¹	—	—	—
Post-palatal	k, g	—	—
Palatal	‘k	—	—
Alveolar	—	c, s, z, tc	—
Dental	t, ‘t, d	—	n
Labial	p, ‘p, b	—	m
		‘, h, ‘h, hw, ‘hw	

Semi-vowels: *y, w*

The vowel-series may be represented as follows:

			ä			
i	e		a	o	u	
ī	ē	ä	ā	â	ō	ū

Diphthongs: ai Ai

It should be carefully noted that *z* is not sonant; it is a surd spirant articulated with the tongue on the upper teeth. It partakes partly the nature of English *th* (in thin) and *s*; the *th* quality is more pronounced than in Fox *s*. I think *s* (uttered in nearly the same manner as *z*) really only occurs in the combination *sk*. The friction of *c* is between the tongue and upper alveolars. There are no true sonant stops, all being much stronger than in English. The surd stops are unaspirated; ‘*k*, ‘*t*, ‘*p* are unaspirated stops preceded by weakly articulated cor-

¹ In my opinion a glottal stop occurs in Kickapoo; certainly there are very pronounced pauses which are characteristic of the language as compared with Fox. — *Truman Michelson*.

NOTE. — From some recent work with Kickapoo informants it appears that the phonetic system is rather more complicated than the scheme of Dr. Jones implies. It may be noted that *sk* is really *ck*. — *Truman Michelson*. May, 1914.

responding spirants. The only true consonantic clusters that occur are *sk* and *ck*, with the possible exception of certain exclamations. It should be observed that *ǻ* has the value of *ʌ*. Extremely short vowels are written with a circle beneath; they are terminally only, with one or two exceptions which are probable errors. Long *ē*, except as a rhetorical lengthening of *i*, does not occur save in the word *ǻēgi* 'also'. Kickapoo themselves in their syllabaries write this as an *i*, and such is the impression I receive. It may be remarked that there is not the least difficulty in keeping *e* and *i* apart; *ä* and *e* are easily confused.

CULTURE HERO TALES.

1. Wīza'kā'ą ānai'iatci.

Ähuwīgitci Wīza'kā'ą owiāni unītcānezahi. Kāpōtwe-
megu, "Nahī nīnaiāwa Cegāgwa," ähitci. Änaiātciitcā.
"Ha'ó, pyāānāni, nezeze!" ähigutci. "Pītigānu, kīwizenipena
kīcezigāge," ähinetcī. Ähātciātciimoātciitā'į. "Nahī', awātai
5 kenītcānezāgi wīyāzi," ähigutci Cegāgwāni. "'Ō, āgwi,
äägi nīnāna ä'tōwāgi," ähitci Wīza'kā'ą. "Nahī', kīnaii-
pena askātcimāį," ähinātcī Cegāgwāni. "Ha'ó," ähitci
Cegāgwa.

Ä'awātōtcitca a'kwāgāni. Zīpōhegi äacitōtcī ku'kahigāni
10 ähayōtcī inī a'kwāgāni.

İnāpyāātci ähuwīgitci, "Cegāgwayāpi wī'pyāa kapōtwe,"
ähinātcī oīāni.

Kāpotwe māna Cegāgwa, "Nahiātāne Wīza'kā'ā," ähitci.

Wīza'kāhatcā āpyānāni ämāmātcī, äwācihātcī owiāni,
15 ähāpīgwānātcī, äēgi inīni owiāni upe'kwānegi ähāpeskipe-
'kwānānātcī. "Kacīnāiciāni? uwīyāhiyātuge ähināpitci,"
ähitci ina'kwāa.

Unītcāneza' äēgi ähāpīgwānātcī.

Kāpōtwe Cegāgwa ä'pyātcī ānaihātcī Wīza'kāhāni.
20 "Ha'ó, nezī, pyāānāni! Tcīpātāpinu; kīwizeni kīcezigāge."

CULTURE HERO TALES.

1. When Wīza'kā'a went visiting.

It was when Wīza'kā'a was living with his wife and children. Suddenly, "Well, I am going to visit the Skunk," he said. Then truly he visited him. "And so you have come, my older brother!" he was told. "Come in, we will eat after the cooking is done," he was told. Verily they talked at length. "Come now, take some meat to your children," he was told by the Skunk. "Oh no! our folks also have some," Wīza'kā'a said. "Later on you must come and see us," he said to the Skunk. "All right," said the Skunk.

He took the neck. At the creek where he made a bridge he used that neck.

When he came there where he lived, "The Skunk will come soon," he said to his wife.

Soon this Skunk said, "Let us go visit Wīza'kā'a."

Wīza'kā'a then took white paint and painted his wife; he painted her with white paint on her neck, also he painted that wife of his on the back. "What are you doing this for? He must have seen something to do this," said that woman.

His children also he painted white on the face.

Suddenly the Skunk came to see Wīza'kā'a. Well, my younger brother, at last you have come! Sit down; you will eat as soon as cooking is done."

Ähätci'ātcimoātciťá. Ä'āpeskikutāgāninitci unītcāneza'ĵ
 äēgi oiāni. Kāpōtwākīcinaihātci ä'penutci Cegāgwa.

Kāpōtwe nā'ka Wīza'kā'ą ānaihātci Ame'kwāni. "Ha'ō,
 pyāānāni, nezeze!" anezātci kātćenāi neguti unītcānezāni
 5 īna Ame'kwa. Äwutcahugi īnäpenōa. Ä'āmwātciťā
 Wīza'kāa. Kīcām wātci āmaitcāpō'kākāgi u'kānāni. Aiyā-
 pämi ānazātci āme'kōhāa.

"Nahi, kīnaiipena ā'ci'kyā kāpōtwe," āhinātci Ame'kwāni.
 "Īni," āhitci Ame'kwa.

10 Kāpōtwetci ānaihātci āci'kyā. Änezātciťā īna Wīza'kā'ą
 unītcānezāni neguti. Äcainitci Ame'kwāni īnimegutci ācaitci.
 Kīcīzenyānitci taswi u'kānāni āmaitcāpōgā'kānitci owīāni.
 Ä'paināzātciťā īna āpenōa āmāuci'taātci īna Ame'kwa
 wīcināzānitci īnini āpenō'āni. Ä'penutci kāpōtwe Ame'kwa.

15 Kāpōtwe nā'ka Wīza'kā'ą yāhīmāni ānaihātci Tcinānā-
 hāni. "Ha'ō, nezeze, pyāānāni! Tcipātāpinu. Nīnemāze'ke
 penāni," āhitci Tcinānā. Ähunizātci me'tegugi ä'pāgicigi,
 "Tcinānā!" āhitci. Ä'tcigiāskātci nemāzāni ānezānitci.
 Äwātciťāhetci Wīza'kā'ą. Kīciwātciťāhetci āwīzenitci. Kīciwī-
 20 zenitci, "Nahi' āci'kyā kīnaiipena kāpōtwe," āhinātci Tcinā-
 nā'āni. "Īni," āhitci Tcinānā.

Kāpōtwetci ānaihātci aci'kyā. Īnā ä'pyātci āhuwīginitci.
 Me'tegōhāni u'kīānwāgi āzōgitaātci oiāni äēgi unītcāneza'ĵ.
 Wīna nā'ka pä'ki ä'kenwānigi me'tegwi.

25 "Ō tcipātāpinu, nezīi, āci'kyā nīnemāze'kye,"¹ āhitci.
 "Mu āniga nihanihāwa nezīmāa! āwāzi māceginēga nīne-

¹ For -'ke. The fact that 'ke is an anterior palatal will be remembered.

Verily they talked at length. White under the neck were his children and wife. Soon after he visited him the Skunk went home.

Soon afterwards Wīza'kā'ą also visited the Beaver. "Well, at last my older brother, you have come!" Then that Beaver killed one of his own children. Then that child was cooked. Wīza'kā'ą truly ate him. After he had eaten him then his bones were thrown in the river. The little Beaver came to life again.

"Well, you must come and see us, in turn, soon," he said to the Beaver. "Yes, very well," said the Beaver.

Soon he went to visit him in turn. Then Wīza'kā'ą yonder killed one of his children. As Beaver did, so he did. After the Beaver had eaten, Wīza'kā'ą gave as many bones as there were to his wife to throw in the water. When that child did not come back to life the Beaver went to make that child come back to life. Soon then the Beaver went home.

Soon afterward Wīza'kā'ą also visited yon Kingfisher. "Hello, my elder brother, at last you have come. Sit down. I will go fish first," said the Kingfisher. Then he flew away; when he lit on a tree, "Kingfisher!" said he. He flew down head-first and killed a fish. A meal was cooked for Wīza'kā'ą. After the meal was prepared for him then he ate. When he had eaten, "Well, in turn you must visit us soon," he said to the Kingfisher. "Very well," said the Kingfisher.

Truly soon he did visit him in turn. When he came to where the other lived, Wīza'kā'ą tied on sticks in the noses of his wife and children. As for himself moreover there was a great long stick.

"Oh, sit down, my younger brother; in turn I will fish," he said. "I will beat that younger brother of mine by a

zāwa," äicitähätci. Ähägōzītci cā me'tegwi; wāgigenigi me'tegwi. Īnā ä'pyātci äpemeği, "Tcinānānā!"¹ ähitci ä'kwāskwizahutci nepigici. Me'tegwitci. Äpetcāmätci! 'Ö, ä'pa'kitäcigi, "'Ö'ho'hwa', necōskonāwa mecināmāza!"
 5 ähinātci Tcinānāhāni. "Hō, kīne'tōne kutāga," ähinātci cā ĩna Tcinānā'a äne'taātci kutāgāni. Äwāt cā hetci Tcinānā. Kāpōtwe kīcizenyātci ä'penutci. Īnimegä'kwike'känemägi.

2. Wīza'kā'ą äēgi Tā'u'wāą.

Äcäceğicigi Wīza'kā'ą. Äataataāpācigi ä'pemeği ähināpitci. "O kätēna māye menwigenwi maca'kwīnigāni.
 10 Tāniyuyātuge ämō'tcīnakaskipyāāni," äicitähätci.

Kāpōtwānāātci Tā'huwāāni. "Tā'huwā necizē, pyānō!" ähinātci. Ä'pyānitci cā. "Nahī', wīawaciyāni kekataāne-mene kīceğugici," ähinātci. "Īnī," ähigutci, "Kīhawanene. Īnā 'ku 'wīna nepāpya kīceğugi," ähigutci.

15 Ääapuzāātci cā.² Kāpōtwānāhi äpyāātci kīceğugi, "Nahī', ayō ainu, nenegwa, Wīza'ke," ähigutci ĩnini Tā'huwā'āni, "Nīnāte māya āwāzi memānwigenwi maca'kwīnigāni," ähigutci ĩnini tā'huwā'āni. Äzāgenamā'kwītci cā kīceğwi ä'tcīgyānigi. Kāpōtwā'paipyānitci Tā'huwā'āni äaskakōtcigi.
 20 "Tā'huwā necizē!" äcācōgeği, "Tā'huwā necizē!" äcācōgeği awāzi, "Tā'huwā necizē!" Äicgwäegežitci wīcinenu'tāgutci.

¹ Observe the word is bungled.

² Read *ääp-*.

good deal! I will kill a much larger one," he thought in his heart. Verily then he climbed a tree; it was a crooked tree. When he got up aloft, "Kingfisher," he said as he jumped off toward the water. Lo! it was a tree. He made a mistake! He was knocked senseless. "Oh, ho, ho, I missed a big fish!" he said to the Kingfisher. "I will kill another for you," that Kingfisher said to him truly. Then he killed another for him. Then a meal was prepared for the Kingfisher. Soon after he had eaten he went home. This is as far as I know.

2. Wīza'kā'a and Buzzard.

Wīza'kā'a was lying down. As he lay on his back he looked up at the sky. "Oh dear, yonder is fine arrow-paint. I wonder how I could get up there," he thought in his heart.

Suddenly he saw Buzzard. "Oh my Uncle (mother's brother) Buzzard, come!" he said to him. Verily the other came. "I will now earnestly beg of you that you take me up towards the sky," he said to him. "All right," he was told, "I will carry you. Frequently do I go up there in the sky," he was told.

Verily they started to get there. Soon when they came to the sky, "Well you stay here, my nephew (sister's son), Wīza'kā'a," he was told by that Buzzard, "I will go after the very best arrow-paint yonder," he was told by that Buzzard. Then he got a hold of the edge where the sky extended. After a while when Buzzard did not return, he was tired hanging. "Oh my Uncle Buzzard!" he whistled, "Oh my Uncle Buzzard!" he whistled louder, "Oh my Uncle Buzzard!" He made a big noise, so that he could be heard by him.

Kăpōtwemegu ä'ānwānemutci äaskakōtcigi, Ä'pāgizenemā
'kwīci. Ä'pāpāmāskātcī. Me'tcīg āhināskātcī. Metāswi-
ge'kātwi ä'pyātāskātcī.

Kăpōtwätāpāpātagi me'tegōni. "Tāniwiyātuge wīcaiāni!"
5 äicitāhātci ä'tā'tāpagōitcīcā. Āhīmegi ä'pītāskātcī me'te-
gugi ä'pō'kyānigi. Īna āhawitci tāpina'kīi.

Kăpōtwe īna mānaha me'tcemōha ämānezātci; kwīenāni
me'tegwi ä'kāāgeha ä'pepigwāānigi, ä'pō'kahāgi. Äzāgi-
mīcīg wāskātcīnahi. I'kwāwa ānāwātci āwīzainitci, "Yāa,
10 ma'kwa'a!" āhitci. Ä'pa'kunāgi neguti mīzai. "Nī'awā-
taāwa pacitōa wīāpātāmwa mānihi wīzai," äicitāhātci.

Ä'penutcīcāhi. "Pacitoe, neme'kwākwā'hwāwa¹ ma-
'kwaha," āhinātci unāpāmāni, "Nepyātu wīzai, kīwāpāta,"
āhinātci pacitōhāni. 'Ō, kā'tenaguhu ma'kwīzai! āhitci
15 pacitōa.

Ämānutci wīpāni. Äwāpuzāātci īneci. Īnā ä'pyāātci
āwāpigahāgi i'kwāwa, īna inenia āwānāzītci i'pemwātci.
Kăpōtwānahi ä'känōneguātci, "Māgānāguhanu, nezegwize,"
āhitci īna Wīza'kā'ā. "'Ō 'wāna māna wāneskāha yō'awi-
20 gwāni!" āhitci īna 'kwāwa. Ämāganāgahāgitcā. Änuwītci
Wīza'kā'ā, ä'tāgeskāgi utci'ki, "Nuwīnu ma'kwehe," āhitci.
Änūwītci īnā utcihi ma'kwa'wa. Äne'taātci īnihi kā'kyā'ai.
Ämīnātci īnini ma'kwāni. Äwāpuzātci. "'Mu wīhāgwāni
Tā'huwāha necizāa!" äicitāhātci.

25 Kăpōtwemegu āmecāiitci ānepegi. Ähunāgwitci pā'ki.
Hō, ä'amwugutci kīizāineniai. Kăpōtwemegu Ta'huwā'āni
ānāwātci. "'Mu īneceyehe ä'pyātci!" äicitāhātci. Kăpōtwe

¹ A word used in stories only. W. J.

Soon indeed he was unable to hang. He let go his hold. He dropped down and down. On the ground was towards where he fell. He was ten years falling when he came down.

Suddenly he saw trees in the distance. "What pray shall I do?" he thought in his heart. He became a leaf. He dropped into yonder hollow tree. He stayed there quite a long time.

Suddenly when this old woman went out to cut wood there, while she was chopping that identical tree, she cut a hole in it. The pubic hairs of some one were visible there. When the woman saw he was hairy, "Oh a bear," she said. Then she plucked one hair. "I'll fetch it so (my) old man can see this hair," she thought in her heart.

Verily she went home. "Old man, I found a bear in a tree," she said to her husband, "I brought one hair that you might look at it," she said to the old man. "Oh that is bear-hair sure enough," said the old man.

He took his arrows. They started off walking in that direction. When they arrived there the woman began cutting it (the tree); the man was making ready to shoot him (the bear). Suddenly they were addressed, "Make a bigger hole, my aunt (father's sister)," that Wīza'kā'ą said. "Oh that rascal is here!" said the woman. Then truly she made a big hole. When Wīza'kā'ą came out he kicked the stump. "Come out, bear," he said. Then a bear came out from over there. He killed it for these old people. He gave them that bear. He walked away. "Well, pray where has my Uncle Buzzard gone?" he thought in his heart.

Suddenly he acted as if dead. He was very fat. Lo, he was eaten by the fowls of the air. Suddenly he saw Buzzard. "Well now he is coming," he thought in his

ke'tcine ä'pyānitci. Kăpōtwe ääpi'amwu'kutci. Kăpōtwe
 ä'pītekwāskānitci umeckwāhegi. Ä'pāzegwiticzātci. Äagwā-
 tetiāmātcī Tā'huwāhāni āhuwīcinītcī umeckwāhegitcā.
 Ä'pemipā'pāinegwānitci, "Pa, pa, pa, pa!" āhinegwāzānitci.
 5 Änāgāmutcītcāj: "Tā'hu'wa, nācizā, Tā'huwā tepīmetāzo-
 gūnaga'ke kī'pōniāgwatetiāmenā, Tā'huwā, nācizā," äice-
 nāgātci.

Ä'peme'kātci ätepimetāswike'kätenigitcāhi ä'pōniāgwāte-
 tiyāmātcī. "Īnimegu cāhe ī'pōniāgwatetiāmenāni Tā'huwe,
 10 necize. 'Wīnāgāwā', kīhigōgitcāhi necizā'āgi," āhinātci.
 Äwīnāgāitcītcā īnayōwe Tā'huwāha. Inā'kwitci.

3. Wīza'kā'ā äēgi Uta'ku'kōni.

Wīza'kā'ā ä'peme'kātci. Äuta'kugwitci änōmātcī. Kā-
 pōtwemegu ānenepāta'kigi äcōskonātci. "Hu^{ne}!" ä'tetepe-
 tcāhīnitci, "Neta'ku'kwe wīnānāzotīāni ketai," īnāhinātci
 15 uta'ku'kōni. Ätātāgeskaātci. Kăpōtwemegu azenigi ä'p-
 yāteskaātci. Asenītcāhi ä'kīpeskāgi. Ä'āpihugutci. Äha-
 nugeteskītcī.

Kăpōtwemegu Pāskwāhāni ānāātci. "Hē, nezīhi, neta-
 pihugu āzeni. Kekataienemenetcāj wītcīskātāmaiāni,"
 20 āhinātci īnini Pāskwā'āni, "Īnitcāhi icaiāne kīmīnēne kīs-
 kīskīnegwāzīj." "Hō, īni nīcai, nezeze," āhitci īna Pas-
 kwāa. Ätcīskātāgi īni āseni. Ämyāskānigi āmīnātcītcāi
 kīskīskīnegwāzīi.

Äāpuzātci nō'ki. Kăpōtwemegu zīpōhegi āpyātci pece-
 25 geziāni ānāwātci nepigi. "Hō, īna pecegeziā. Īnimego
 imenāskunūāni," āhi'tāgi uiai. Ä'tcāpōgiza'utci. Äkīātu-

heart. Soon the other came close. Shortly afterwards the other began eating him. Soon the other went in head-first up to his shoulders in his anus. Then Wīza'kā'ą jumped up. Then verily he tightened Bazzard's head in his anus. The other flapped his wings — "Pa! pa! pa!" sounded his wings. Then the former sang, "My Uncle Buzzard, Buzzard, even in ten days I will cease tightening you, Uncle Buzzard," so he sang.

He walked on, verily even ten years, till he stopped tightening him. "Well now, I will quit tightening you, my Uncle Buzzard. 'Buzzard' my uncles truly will call you," he said to him. Then truly he became 'Buzzard', he who was formerly 'Tā'huwāha'. This is the end.

3. Wīza'kā'ą and his Drum.

Wīza'kā'ą was walking along. He had a drum and was carrying it on his back. Suddenly on a low hill with long slopes, he lost his hold of it. "Well!" he said, as it rolled over and over. "My drum, do you wish to run a race?" he said to his drum. He stamped on it. Suddenly he kicked it against a stone. Verily he knocked that stone over with his foot. It fell on top of him. He could not get loose.

Soon he saw a Whipoorwill. "Oh my little brother, a stone has fallen on me. Truly I greatly desire you to break wind at it for me," he said to that Whipoorwill, "If you truly do so I will give you a sleeveless garment." "Oh I will do that my elder brother," said the Whipoorwill. Then he broke wind at that rock. When it fell a little way then truly the former gave him the sleeveless garment.

He walked away again. Suddenly when he came to the creek he saw a deer in the water. "Oh, it's a deer. Now I shall have fresh meat to eat," he said to himself.

tcänātcī nepigi pecegeziāni. Ä'paitcāime'kutcänātcī, "Ku, kacyunetecai!" ähi'tāgi uiai. Ämānutci äseni änāpi'kägi. Ä'kegikutaītcī azeni. Käpōtwe pä'kähānemezitci ähuskanāmutci. Ä'pa'kā'kätcī īni azeni. Ähugwācigi. "U'hu'hwa
 5 kätamego nene'tu niai!" Wāna'tcīi pägwaski änāātcī īnini pecegeziāni. Icegāyātuge onō'känāni īnini nāwātcīni. Ä'pecenātcitcā īnini pecegeziāni äwutcā'utci.

Kätamegu ä'kīcezwātcī tāgai ämecinōtinūhinigi. Käpōtw
 änemu'tāgi me'tegwi. "Kīī! kīī!" "Äa kägeāḡ kemā-
 10 mayo, nezī'j," ähitāgi īni me'tegwi. "Yeceyugāhe nepōhi-
 wāgi kemezōtānenānāgi. Ma'kwātāpinutcāhi, nezīj. Inugi
 zāge'tāiāne īnimegu īmaicīcīcahonāni." Kīcīnicitāgi "Kīī!"
 ähinwāskānigi nō'ki. "Ä'nān, 'kāta nā'ka mayō'kāni'
 keteneyōwe," ähitāgi īni me'tegwi. Ämainātāgi askotāwi.
 15 Ināicizātcī. Ägōzītce īni me'tegwi. Äcīcīcahāgitcā. Käpō-
 twemegu äzāgipōzutci. Ä'paikaskiketeskītcī, "Nahī', nī'ka,
 pägizeninu!" ähi'tāgi īni me'tegwi.

Māhāgi wīna ma'hwāāgi äme'kaāwātcī ätaciwutcāhonitci.
 "Nahī', Wīza'kā'ā kaciciwā!" Ināhāātcī ätaciwātcāhonitci.
 20 Käpōtwānāatci. "Hē, ma'hwāetige, ānigahāgō! Kātawīna
 mītcī'kāgu wātcāhōāni! "Mītcigo wātcāhōāni' iaha Wīza-
 'kā'ā!" ähiowātcī īnigi ma'hwāāgi. Äwīzeniātehatcāhi
 īnigi ma'hwā'āgi. "Hē'ī, kāta wīno wāuzā'j netōnāgāhāni
 päpāzātagāgu!" ähitci īna Wīsa'kā'ā. "Papāzātāmugu'
 25 iawa Wīza'kā'ā," ähiowātcī īnigi ma'hwāāgi. Ä'papāzātāgi
 īnini unāgānāni äme'kwāani tāgwi.

Then he jumped in the river. Then he searched for the deer in the water, feeling for him. When he really could not feel him, "Well what's the matter with me," he said to himself. He picked up a stone and fastened it to his neck. Then he dove with the stone. Soon he was strangling fast, as he could hardly breathe. He jerked that stone off his neck. He came to the edge of the water. "Oh, I nearly killed myself!" Behold! there in a bunch of grass he saw the deer. It was very likely the shadow of the deer (which he saw) that he had seen (in the water). He skinned that deer; then he cooked it.

When he had nearly cooked it the wind blew a little bit hard. Suddenly he ran on a tree. "Kīī'! kīī!" "Well! well! why are you crying my little brother?" he said to the tree. "Our parents have been dead a long time. Truly you shall sit quietly in silence, my little brother. If you make a noise again, then I will punch you with a burning stick." After he so spoke to it, "Kīī," it squeaked again. "Well! 'don't you cry again!' I told you before," he said to that tree. He started to get some fire. Then he started that way. He climbed the tree. Truly he punched it with the burning stick. Suddenly he was pinched in the tree. As he could not get loose, "Well, my friend, let me loose," he said to that tree.

These wolves indeed found where he was cooking. "Well! what is Wīza'kā'ą doing?" Then they went to where Wīza'kā'ą was cooking. Suddenly he saw them. "Oh wolves, run away from here. Let no one eat what I am cooking," said Wīza'kā'ą " 'Eat what I am cooking' Wīza'kā'ą said," said those wolves among themselves. Then verily those wolves ate. "Well, don't break up my plates too," said that Wīza'kā'ą. " 'Break them up' Wīza'kā'ą said," said the wolves among themselves. Then they broke up those plates and spoons also.

“Hē’i kā’tena māhāgi mātcima’hwāāgi netacikonepātcī-
 hegōgi!” āhinātcī īnihi ma’hwā’aj. “Nahí’, pāgizeninu!
 kaciyu ketecai nezi’i!” āhi’tāgi īni me’tegwi.

Kāpōtwemego ä’kaskiketeskitci. Äwāpuzātcī. Kāpōtwe-
 5 megu cīcīpā’aj ānāātcī. “Hmu tāniwiyātuge māhāgi āmi-
 ‘penanāgi!” äicitāhātci. Kāpōtwāme’kāgi wīcaitci. Mātcī-
 pyānitcā āmōnaskenāgi. Änōtāgitcāḡ īnini mātcīpyāni.
 Kāpōtwānāugutci cīcīpāaj, “Ē’i nezezāe!” āhigutci, “Wāgunā
 īni pāmōtamāni nezezāe?” “Ō’o nāgamōāāni guho!” āhinātcī
 10 īnihi Cīcīpai. “Nīmihināge, nezezā!” āhigutci. “Hō
 āgwi, awitāmegu nahīnicai’kāguha äcimenāgōwe!” “Hō,
 āgwi’. Īni nīcaipena, nezezā, äcimiyāge!” “Hīni,” āhitci. cā,
 “Kīnīmihenepwa, cewāna äcināgāāni megutci kīcaipwa.”
 āhinātcī. “Hō ‘īni!” āhiowātci. Änīmiātci. cā: “Äzīpe’kwā-
 15 gāgu nezīmāzetige! āzīpe’kwāgāgu nezīmāzetige! kegyāpī-
 gwāgāgu, ne’zīmāzeti’ge! kegyāpīgwāgāgu, nezīmā’zeti’ge!”
 Äcināgātci. Änāpe’kwāhwātci. cāi āzīpe’kwāgāpānitci.
 Ä’tcāgitcāhizāgigwāpinātci. Änezātci äwāpōmātci äzazagā-
 negici. “‘Äa, āniga nīwutcā’o!” äicitāhātci. Äāuci’totci
 20 uskutāi. Kīci’tōtci äwātci. hutci. Kāpōtwe, “Äniga nīnepa’!”
 äicitāhātci. “Nahí’, nemeckwa, a’kaāpāmi cīcīpāhāgi,”
 āhinātcī umeckwāhāni.

Kāpōtwānepātci. Kāpōtwe māhāgi wīna ma’hwāāgi
 ä’pyāātcīnahi. “Ha’i, kaciciwa Wīza’kā’ā? Nepāwa guhu’;
 25 māikāmūtemātāwe ucīcīpāai!” ä’kāskānazōātci ä’kakanōne-
 tītcī. “Nahí’, kāmōtemātāwe cīcīpāhāni’.” Īne äicīhanāi-
 nāātcī. “Sī’te!” āhinitci. cī umeskwāhāni. Īnā’ketcīpenutci
 äzāgeziātci. Nō’kīnāhāātcī petegi; acitcīna ä’pyātci.

"Sure enough, these bad wolves are making fun of me," he said to those wolves. "Well let me go! What are you doing my little brother?" he said to that tree.

Suddenly he was able to get away. Then he walked on. Soon he saw some ducks. "Well! I wonder in what way I can get them," he thought in his heart. Suddenly he discovered what to do. Truly he pulled grass. Then he carried that grass on his back. Soon he was seen by the ducks. "O my elder brother!" he was told, "what is it you are carrying on your back, my brother?" "Oh just songs," he said to these ducks. "Make us dance, my elder brother!" he was told. "Oh no, for you would not do as I tell you!" "Oh no, we will do just as you tell us, my elder brother." "All right," he said. "I will make a dance but you will act precisely the way I sing," he said to them. "Very good," they said. Then verily they danced: "Bunch your heads together, my little brothers! Bunch your heads together, my little brothers! Shut your eyes while dancing, my little brothers! shut your eyes while dancing, my little brothers." So he sang. Then truly he roped them with a loop when they stood with their heads bunched together. Then truly he caught them all by the neck in the loop. He killed them and carried them on his back toward a thicket. "Ah ha, yonder I will cook!" he thought in his heart. He made a fire. After he made a fire he cooked. Soon, "I am going to sleep yonder," he thought in his heart. "Well, my bottom, watch these ducks," he said to his bottom.

Soon he fell asleep. Soon the wolves came to that place. "Hey, what is Wīza'kā'ą doing? He surely is asleep; let us go and steal his ducks!" they whispered as they talked to each other. "Well, let us steal his ducks from him." They went stealthily thither to him. "Sh't!" said his bottom. Then they ran at full speed, as they

“Kagwätāniāna māna nepāa Wīza‘kā‘a.” Kwīena nō‘ki
 āmāmāāteha cīcīpāāni. “Sī‘te,” āhinitci neguti. “Kugwā-
 tāniāna mānaha nepāa Wīza‘kā‘a!” āhiowātci īnigi ma‘h-
 wāāgi. Ä‘kemōtemāātcī kī‘kiki.

5 Kāpōtwā‘tō‘kītcī Wīza‘kā‘a. “Yē‘ī, ‘A‘kawāpāmi,’ kete-
 neyōwe, ‘Necīcīpemāgi’, nemeckwa.” Oskwānā‘ketāwi āmai-
 nātāgi. Äcīcīca‘hwātci umeckwāhāni. Ō kāpōtwemegu,
 “Ätī‘ya!” āhitci, “‘Ä‘a, ātī‘ya, īya‘aⁿ!” āhitci nō‘ki. Kāpōt-
 wemegu ä‘peneskezāgi uiai. Äwāpuzātci. Kāpōtwā‘kīātci
 10 unāgeci ānāmegi ä‘pyātāgwātānigi pyātcihātci. Äāpimāte-
 nāgi. Kāpōtwā‘tcāgimātenāgi, āucihātci petegi umeckwā-
 hāni. Īnimegu ä‘kwike‘kānemāgi.

ANIMAL TALES.

4. Mecwā‘a āēgi Pecī‘a.

Ä‘peme‘kātcī māna Mecwāa, kāpōtwemegu ānāgiskaātcī
 Pecīāni. “Hī‘hīę īnimegu ānepāyāni,” āicitāhātci, “Hīniyō
 15 mānaha wīnecitci wīāmwitci.” Änāgezitci, ānemasutci.
 Änene‘kānetāgi wīcaitci. Kāpōtwāme‘kāgi wīcaitci. Kā-
 pōtwe ke‘tcine ä‘pyānitci Pecīāni. “‘Ha‘o, necize, tāna-
 ‘katcā āyāāni, necize? Pā‘kimegu kewāāninenī. ‘Ō, āmen-
 wītāhātci Pecī‘a. “Hīnī’, menwigenwi,” āicitāhātci Pecī‘a.
 20 “Hō, mānāāgi i‘kwāāgi ātcīpyāāni; netecitāhetcāhi, kīhuwīwi
 māmaiya,” āhitci Mecwā‘a.

Äwāpuzātci Pecī‘a ä‘peme‘kātcī. Kāpōtwemegu zīpō‘i
 ä‘pyānutāgi. “Tu,¹ āniga nī‘ku‘kahā,” äwāpāzītci. Tcāi-

¹ The tip of the tongue is against the lower front teeth and the back of the tongue is against the alveolar where a kissing sound is made by inspiration through the narrow passage there.

were afraid. They again went back; near to him they came. "This Wīza'kā'ą is cleverly pretending to sleep." Just at the time when they again were to take a duck, "Sh't," some one said. "This Wīza'kā'ą cleverly makes believe he is asleep," said these wolves among themselves. Nevertheless they stole them.

Wīza'kā'ą suddenly woke up. "Well, 'watch my ducks I told you before,' my bottom." He grabbed a stick that had fire on it. Then he poked his bottom again and again with it. "Oh," he suddenly cried, "dear me, ouch, oh," he said again. Suddenly he burned his body out. Then he walked on. He turned back. He saw his entrails laying in rows where he had been. He began to pick them up. Soon he gathered all up; he built back his bottom. This is as far as I know it.

ANIMAL TALES.

4. Rabbit and Lynx.

This Rabbit while walking along soon met Lynx. "Well, now, this indeed is the time when I am dying," he thought in his heart, "that fellow right here will kill and eat me." He stopped and stood up. Then he thought out what he would do. Soon he found out what he would do. Soon Lynx came near. "Hello, uncle (mother's brother), where pray are you going, my uncle? You are a very good looking man." Oh but Lynx was proud in his heart. "That is nice," Lynx thought in his heart. "Ho, there are lots of women whence I came from; truly I thought you would marry in the near future," said Rabbit.

Lynx then walked off and proceeded on his way. Soon he came to a creek. "Well, I will cross yonder by the bridge;" then he began climbing it. When he came by

ne'kīi ä'pyätāzītcī, äwāpätāgi nepii. Kāpōtwemegu awiyāāni
 änāātci ämīcīgwānitci. Äzāgezītcī; ä'kīāzātci. Äpacipe-
 ckwāzītcī äcacōskunāmā'kwītcī. Mānimegu äicaitci äme-
 meskinetcātci petegi äicizātci. Ä'tcipätcizātci. "Hwi'tcāa
 5 nepacimecenegwa uwīyā'a!" äicitāhātci. "Nō'ki nīwāpāmāa,"
 ähitci. Petegähātci. Äpazītcī nahānga. Kāpōtwemegu
 änemazutci. Äcīpe'kwīgwāskātci me'tci ähināpitci; änāātci
 nō'ki. Ä'tcīpezītcī tā'gāi. "Ku! nīna mägwāhe" äicitā-
 hātci. Nō'ki māmātcīgi me'tci ähināpitci. "Ku! nīna
 10 mā mānihi ne'nāmi nī'ai. 'Mu! icemegu kī'kamīgwāni,"
 Pecī'a äicitāhātci. "Hmu! tāna'ka wīhātci? Nīnezāwa,"
 ähitci. Īne āhātci änāgiskaātci, änāgānātci īnahutci'i.

Mana wīna Mecwā'a ämānutci nīcwi me'tegumināni ähā-
 gōsitci ä'pō'kyānigi me'tegwi. Kāpōtwemego mānaha
 15 Pécī'a īna ä'pyātci. "Hē Mecwā'a, aiyō ketai?" "Hāe,
 netanāpīni wāna," ähitci īna Mecwā'a. "Hē, Mecwā'a,
 pyānu, kī'känōnetīpena," ähitci īna Pecī'a. "Hō, āgwi
 ke'kuzene, necise neci'kāni," ähitci īna Mecwā'a. "Hmu,
 ku'tamwa äwīnepegi," ähitci īna Pecī'a. Mātcīpyāni ämō-
 20 naskenāgi pägwānigini äēgi kepīhani ä'kīskīskēnāgi.
 Ähōnahāgi īnāhi wānāgugi. Ä'pe'taātci īna Pecī'a.
 Kāpōtwemegu īna Mecwā'a, "Hē necizā, īniyāpi kātaiā-
 'pa'kinīgwasoyāni," ähitci īna Mecwā'a. Änīzā'kātci neguti
 me'tegumini. "Atī'yā, īniyāpi ceyehe ä'pa'kinīgwasoyāni,"
 25 ähitci īna Mecwā'a. Ä'pägetāgitcā īni me'tegumini.
 Kāpōtwenō'ki kutāgi änīzā'kātci. Äēgimegu ä'pägetāgi
 īni me'tegumini. "Īniyāpi ceyehā, ä'pōniuskīcegwiāni,"
 ähitci īna Mecwā'a. "Nahē', necizā, īniyāpi änūizāāni.
 Pā'kimego a'kaāpāminu īna'yāpāni netacipepyānenāgānī,"¹

¹ The form is wholly isolated. Dr. Jones notes that it is a word used in tales only, not in ordinary conversation, and has written *netacipepyānenegwa* (he fumbled

climbing to the middle of it, he looked into the water. Suddenly he saw someone else who was hairy on the face. Then he was afraid; he ran back. He nearly fell off, his hold was slipping. As he did this he opened his paws as he ran back. He squatted in his flight. "Gracious! some one nearly got me!" he thought in his heart. "I will look at him again," he said. He went back. He climbed back slowly. Suddenly he stood upright. He stretched his neck when he looked down; he saw him again. He jumped a little bit. "Gee whiz! maybe it's me," he thought in his heart. Again to make certain he looked down. "Gee! I see myself. Gad, he merely insulted me," Lynx thought in his heart. "Gad! where's he gone? I'll kill him," he said. He went to where he met Rabbit, then he trailed him from there.

As for this Rabbit, he picked up a couple of acorns and climbed a hollow tree. Suddenly this Lynx came there. "Oh Rabbit, are you here?" "Yes, sure I am at home," said that Rabbit. "Oh Rabbit, let's have a talk together," said that Lynx. "Oh no, I am afraid of you, uncle, you might kill me," said that Rabbit. "Oh he's afraid to die," said that Lynx. He pulled up grass, hay, also dry twigs he broke in pieces. He pushed them into the hole. Then that Lynx made a fire. Suddenly that Rabbit, "Hey! my uncle, now my eyes are nearly burned out," said that Rabbit. He threw down one acorn. "Ouch! one of my eyes is burned out," said that Rabbit. Then verily that acorn exploded. Suddenly he threw down the other. That acorn also exploded. "Now already I am totally without eyes," said that Rabbit. "Well my uncle, eventually I am coming out on the run. You had had better take pains in watching me else I will be slippery," he said to that Lynx. "Oh, I don't know about

me) underneath with a period preceeding. I cannot analyse the form in the text, and have translated and punctuated in accordance with my interpreter's opinion.

āhinātcī īnini pecīāni. “Āe icāna‘kuyātuge Mecwā‘ā,” āhinātcī īna Pecī‘a ānānāhicōwineskwāpictcī acitciskute. Īnimāna Mecwā‘a ānūwīzātcī; ātāgeskāgi ucutāi; āu‘ku-zwātci īnini Pecīāni. “A‘tī‘yanī‘ka!” āhitci Pecī‘a.

- 5 ‘Ō ā‘pemāmutci Mecwā‘a. Kāpōtwemegu māucināhināha āuci‘tōtcī wīgiyāpi. Nīcwi i‘kwāai āucihātcī. Kāpōtwemego ā‘kīcāitci āwāpuzātcī; āuci‘tōtcī uīai; ā‘pācitōāitci. Nezā-māāni ā‘tacī‘kāātcī wīpyātcihānitci Pecīāni. Kāpōtwemegu ā‘pyānitci. Megutcitcā nāwātci āwāzutānigātcī. “‘Hā^{no},
10 uskinaāę, pā‘kikegīoze!” āhinātcī īnini Pecīāni. “Tāna-‘kāāni?” āhitci. “Ō, ĵcegomego negīoze,” āhitci Pecī‘a. “Hīnī’, icitāānitcāi kīmīnene netānezāgi.” “Hō, hīnī’” āhitci Pecī‘a, “Pā‘kitcāinegātaāneta āwīuwīāni,” āhinātcī-tcāi īnini Mecwāhāni. Awītāmātcī āuwīginitcī. Āmīnatci
15 neguti i‘kwāāni īna Mecwā‘a, āuwīitci Pecī‘a. Wāpānigi kwāgunāi īnāmegi Pecīa? Cāsķimegutci pīa‘kwī āwī‘pātāgi.” “‘Hē, Mecwāhajuyātuge mānācaitci.” Pā‘ķimegu āā‘kwātci.

Īna īna Mecwā‘a nō‘ki āuci‘tōtcī menāpahigāhi. Ugimāāni ā‘aciātci utānezāni nā‘ka īna ugīmaā. Kīcāitci tcāgi,
20 īnamego īna Mecwā‘a āuci‘tōtcī uīai, āuskāpāeziitcītcāi. “Ceye māgwā‘ę kă‘tai wī‘pyāwa Pecī‘a. “Īnemeĵo āhātcī wī‘pyātcihānitci. Kāpōtwānāwātci. “Ha‘o, uskinaāę, pā-‘ki keĵoze! Tāna‘katcā āāāni?” āhinātcī īnini Pecīāni. “Ō, Mecwāhāĵohō’, nenātunā‘hwāwa. Āĵwināātcī?”¹ “Ō,
25 āĵwītcā nāāĵini. Kayātcī‘e ayō nepi‘a,” āhinātcī īnini Pecīāni, āēgi kīcīnicimātcī. “Āĵwī kātāānemātcī i‘kwāwa ugīmāwa utānezāni cāsķezīiniāni?” āhinātcī īna Mecwā‘a īnini Pecīāni. Āwītāmātcītcā ī‘neci, ācitcētā ā‘pyāātci, “‘Hē, usķinawāa pyāwō! ugīmāāni ināātcītcāē! Pā‘kitcāhē

¹ Read: *Āĵwi*.

that Rabbit," the Lynx said to him as he sat with his arms and legs apart, close to the fire. Then the Rabbit ran out, kicked the fire, and burned that Lynx. "Ouch! Good gracious!" said the Lynx.

Oh, Rabbit fled for safety. Suddenly not far away he built a house. He made a couple of women. Soon, after he was done, he walked off; he made himself different; he became an old man. He was looking after tobacco the way the Lynx was coming. Suddenly the latter came. Plainly he saw him, as the former was shading his eyes with the palm of his hand. "Hello! young man, you are a great walker!" he said to that Lynx. "Where are you going?" he said. "Oh I am just walking about any place," said that Lynx. "Well, if you so wish, I will give you my daughters." "Very good," said the Lynx, "truly do I desire to be married," said he to that Rabbit. He accompanied him to where the other lived. That Rabbit gave him one woman; then the Lynx got married. Next day what did Lynx see there instead? — merely rotten wood, he was sleeping with. "My! Rabbit has probably done this!" He became extremely angry.

Then this Rabbit again built a village. He made a chief and a daughter of the chief. After he had made all, that Rabbit changed himself. Verily he became a ceremonial attendant. "Maybe now it's about time for that Lynx to come." He went where the other would come by. Suddenly he saw him. "Hello, young man! You are a great walker! where are you going?" he said to that Lynx. "Oh I'm looking for Rabbit, have you not seen him?" "Well really I haven't seen him. I have just come here," he said to that Lynx, and after he told him this, he said to him, "Wouldn't you like very much to have a woman, the daughter of the chief? She is a maiden," said that Rabbit to yon Lynx. He went with

wäänuskinaä'ō!" ähitci īna Mecwä'a. Īne äicienātcī ugimāāni
 äuwīgenitci. Ämīnetci i'kwääni Pecī'a. Ähuwīitci. Pā'ku-
 tänigi änepāātci. Kāpōtwemegu pyätāpānigi ä'kecipezitci.
 "Pā'kimanāha ā'pi'kuītuge i'kwāa," äicitähätci īna Pecī'a.
 5 Pāgwāpānigi wānātci ānigwīinigi pīa'kwī, "Hī'hī'" äicitā-
 hätci, "Mecwāhayuyātuge īniya ä'tcigitciyātuge. Pāpyā-
 'tcimegu kīnesene," äicitähätci. Änāgānātcitcā nō'ki.

Māna wīna Mecwä'a äucihätci nīcwi kwīzä'aj, ānemō'aj
 nā'ka nīcwi. Wī'pyātcihānitci Pecīāni āazātci īnihi kwīazä'aj.
 10 Kāpōtwemegu ānāwātci neguti kwīazāa megutcimegu nā-
 wātci, "Māna Pecīō!" Kacināgwa!" äicitähätci Pecī'a.
 "I'ga'yō!" ähitci kwīazāa, ä'pemwātci māna Pecī'a äcīgwā-
 gāpātci pe'kwitcōhi ä'pāgizenigi. "Änemōhāgi pyācō!
 Pecīogō mānahō!" ähitci neguti. Īna kutāga "Īnī'," ähitci
 15 "Tōi! tōi! tōi! tōi!" äcācōgimātci ānemō'aj. Māna wīna
 Pecī'a. "Kacināgwa, nīpemāmu," ähitci. Wīpemāi īni ānā-
 tcizātci. "Hē, Pecī'a penuwō! Kegeni pyācu ānemōāgē!"
 "Tōi! tōi! tōi! tōi! tōi! tōi!" ähinātci īnihi ānemō'aj nō'ki
 ä'pyā'pāōātci īna'ī ānemōāgi, Pecīāni ānāāātci. "Yā'ō!
 20 'ya'u, 'ya'u, 'ya'u, 'ya'u!" ähiātci inigi āmegitci ānemōāgi
 "Hē'i! hē'i! tu^rwa! tu^rwa! tu^rwa¹!" ähiātci inigi kwīazāāgi.
 'Hē, Pecī'a pā'kā'ketcipenutci, Ä'ka'kāmizātci mackotāwi.
 Kutāgi ānātānetāgi āzazāgānigi. Kātaimegu ä'pītcizātci
 āzazāgānigi ä'kātaimātanegutci īnihi coco'aj. "Yāāūⁿ,
 25 yāⁿyu, yāⁿyu, yā-yu!" ähitci inigi cōcōhāgi. Kāpōtwemego
 māna Pecī'a ä'kepāgizazāgāgi ä'pītcizātci āzazaga'ki. Kā-
 pōtwe māhāgi ānemōhāgi ä'pōnī'kāātci. "Heⁿeⁿ nepaci-

¹ The *r* is pronounced by trilling the closed lips which are relaxed.

him in that direction; when they came near, "Hey, a young man has come! Verily he wishes to see the chief! truly he is a fine looking young man!" said that Rabbit. He took him where the chief lived. Lynx was given a woman. Then he got married. At night they slept. Suddenly early in the morning he began itching. "Probably this woman is very lousy," thought Lynx in his heart. At daylight, behold it was merely a log of wood with ants on it. "Gee!" he thought, "it is that absent good-for-nothing Rabbit. In very truth I will kill you," he thought in his heart. Verily then he trailed him.

As for this Rabbit himself once more he made two boys, and also two dogs. Those boys he put where the Lynx would come. Soon one boy saw him, he saw him plainly. "There is Lynx!" "Well," thought Lynx; — "Whiz!" said the boy as he shot at him; the blunt arrow struck in front of where this Lynx where he stood looking at the ground. "Bring the dogs — this Lynx is here," said one. Then the other, "Very good," he said. "Tōi, tōi, tōi, tōi," he sounded out calling the dogs. As for this Lynx, "Well I had better flee for my life," he said. He picked up that arrow of his as he ran. "Hey! Lynx is running home. Bring the dogs quick!" "Tōi, tōi, tōi, tōi, tōi, tōi," he again called to those dogs. Again when the dogs came running there they saw Lynx. "'Ya'ō, 'ya'u, 'ya'u, 'ya'u!" said those dogs barking. "Hey, hey, tu^rwa, tu^rwa, tu^rwa, tu^rwa," said those boys. Oh Lynx went home full speed. He crossed the prairie. He had in mind another thicket. He barely entered the thicket when he was nearly overtaken by those fox-hounds. "Yāaūⁿ, yāⁿyu, yāⁿyu, yā-yu!" said those fox-hounds. Suddenly this Lynx ran into the thickest part of that thicket. Soon those dogs ceased to pursue him. "Gad,

nezegōgi cocōhāgi," ähitci. "Wīnāzätci kīckitiyāta kägā-nocāta mecwā'a," ähitci äēgi īna Pecī'a.

"Hā", āniganīwāpuze," ähitci īna Pecī'a. Uwīpema-
 tcāhi ä'kegītcī. Kāpōtweeniegu ānāatci pecegeziāni. "Nāpe
 5 netūipi āniga nī'pemwāwa," äicitāhätci, ānaha'tōtci hīni
 uwīpemaī agwitci aski'kīgi, "Hē, māna Pecīō i'ka'yō!"
 ähi'tāgi uwīpemaī. Māhāgi wīna pecegeziāgi āzāgezitci,
 pä'kā'ketcipenutci nō'kīna Pecī'a. "Hē, Pecī'a mānahō
 i'ka'yō!" ähi'tāgi nō'ki uwīpemaī. Ä'pāiāpāskānigi "Ku,
 10 'wānā'yu wīna manihī?" ähitāgi āmāinātāgi ä'kīckīckenāgi.
 "Kwīazāiānānāhi tcōgāskāza,"¹ ähitci.

Īnā'kwitci.

5. Āyānīa äēgi Cegāgwa.

Ä'peme'kātcihcā māna Āyānīa; kāpōtwānāgiskaatci
 Cegāgwāni.

15 Ha'o! ähitītcī.

"Tāna'ka?" ähitci Cegāgwa. "Ō cegomegu nekīoze."

"Wānāha wīwāwātccāhe'ka?" ähitci Cegāgwa. "Nenā'kā
 nī'kāni,² nenā'kā nīkāni!" äicināgätci Āyānīa.

20 "Ō, 'wāna hīni!" ähitci Cegāgwa. Ānānātu'taātci nō'ki,

"Wānāhatcāi wī'kiotamō'ka keta'ku'kōni?"

Nepā'kwā² nī'kāni, nepā'kwā nī'kāni!" äicināgätci Āyānīa.

"Ō 'wāna hīni!" ähitci Cegāgwa.

"Ku, ma'katānenīwayō mānaha!" äicitāhätci Āyānīa.

¹ Dr. Jones has a note "*uwīpemaē, kwīazāiānānāhi tcōgāskā'kāpa*, 'Arrow, if I were a boy thou wouldst have gone slow'. The meaning however is: 'arrow, if I were a boy thou wouldst have flown swift.'" It may be noted, however, that *tcōgāskāza* has a decidedly animate look grammatically. Yet it is barely possible the form is inanimate. I have translated the word on the basis of Dr. Jones's note.

those hounds nearly killed me," he said. "Now that short-tailed, long-eared rabbit will live," that Lynx also said.

"Well, I'll start yonder," said that Lynx. Verily he took his arrow. Suddenly he saw a deer. "Oh yes," I have an arrow, I will shoot at yonder deer," he thought in his heart, as he fixed his arrow on the ground. "Hey, it is this Lynx here," he said to his arrow. As for those deer, they were afraid. That Lynx started off at full speed again. "Hey, this is Lynx here," he said again to his arrow. It would not go off. "Well, pray what is this?" he said as he grabbed for it. He broke it to pieces. "Well, if I were a boy it¹ would go slow," he said.

That is the end.

5. Skunk and Opossum.

Verily Opossum was walking by; suddenly he met Skunk.

"Hello," they said to each other.

"Where are you going?" Skunk said. "Oh, I am merely walking around."

"Who will do the cooking for you?" Skunk said. "My hands, my friend, my hands, my friend," so sang Opossum.

"Oh that's the way!" said Skunk. He asked him again, "Who will carry your burdens for you?"

"My back, my friend, my back, my friend," so sang Opossum.

"Oh that's the way," said Skunk.

"Gee, this fellow here is a negro," so thought Opos-

² We evidently have to deal with stereotyped expressions. Normally we should expect *-kūni* and *-kwāni* for *-kū* and *-kwā* respectively. The object clearly is to avoid two similar successive syllables. It may be further noted that *nīka* is the common expression of intimate address between members of the male sex.

“Äniga nīzāa!”¹ ähitci. Ämainänātcī; ä‘pemāmutci Cegāgwa.
“Kacināgwa!” äcītāhātci.

Ämainänātcī Äyāniā. Kāpōtwemegu ähuwīginitci ä‘pyā-
ne‘kaātcī. Ä‘pītcizānitci. Megutci ä‘tcīskānegutci.

5 Initcāhipi‘i ätcīuzaikā‘käätcī Äyāni‘āgi ä‘tcīskānegutci
Cegāgwāni.

6. Änätupānitci Meci‘kāha.

Meci‘kāha ähuwīgītcī. Kāpōtwemegu usīmāni,² “Īniyāke
änätupāniyāgwe, nesīmetige.” Penānimegu ägīgānutci.
Ähīmāni ānesātci, tōtōwāni. Ähīmāni ähaskākāihātci
10 Wīsa‘kähāni.

Kāpōtwemegu ä‘pāgācimātci tōtōwāni. “Nahī,” ähinātci,
“cāi kātawī kīcesōwa.”

“Ähāe,” ähitci īna askāpāha.

Meci‘kāha, “Nahi, nātumi maiyāga, maiyāga kānōsita.”

15 “Kāpōtwemegu äwāpusātci askāpāha. Ä‘peme‘kātci
ä‘kiwāpātāgi me‘tegōni. Kāpōtwemegu äme‘kāgi kānwā-
nigi me‘tegwi. “Nahi,” ähitāgi, “Meci‘kāhayāpi kenātu-
megwa,” Inimegu änānāmenāgi īni me‘tegwi, ä‘pwāwimegu-
kānawīnitci. “Äpetcī kānōziyāne.” Kāpōtwemegu ä‘ān-
20 wānemutci. Petegāhātci iyāmegu ä‘pyātci äātcīmuhātci.
“Meci‘kāhe,” ähinātci, “āgwiyāpi kāgōhi i‘ketōtcīni nātu-

¹ The emendation of *nīzāa* to *nīnezāa* is necessary. Possibly the meaning is, “I’ll kill that fellow,” if the exclamation point be omitted. It is lacking in Dr. Jones’ manuscript. Interpreters vary in opinions on the point at issue.

² Read *-ahi*.

sum in his heart. "Begone! I'll kill him,"¹ he said. He started to attack him; then Skunk fled for safety. "Well!" he thought in his heart.

Opossum started in pursuit. Suddenly he pursued him to where the other lived. Then he (Skunk) ran in. Then right away he broke wind towards Opossum.

Verily that is the reason that opossums are yellow at the chest — because Skunk broke wind at this Opossum.

6. When Snapping Turtle went to War.

It was where Snapping Turtle lived. Presently he said to his younger brothers, "Now, my younger brothers, verily we (you and I) go now to war." But before he started in first he held a feast ceremony of his clan. So-and-so he killed and the same was bull-frog. So-and-so he made ceremonial attendant, and the same was Wīsa'kă'a.

In a little he had the bull-frog boiling. "I say," he said to Wīsa'kă'a, "it is possible that the Bull-frog is nearly done cooking."

"Oh, yes," said that attendant of the ceremony.

Snapping Turtle (said to him) "I say, go ask that fellow to come, that one who is tall."

Straightway and at once went the attendant. As he went he passed by and looked about at the trees. Presently, indeed, he found a tree that was tall. "I say," he said to it, "I've come to tell thee that Snapping Turtle has sent for thee." Thereupon he began to give that tree a shake, but it would not say anything. "I wish thou wouldst hurry and speak to me." In a little while he was without words of persuasion. Then he turned and went back. When he came back to the place yonder he told his story to Snapping Turtle. "Oh, Snapping Turtle," he said to him, "why, he whom you invited to come did not

¹ For note see page 28.

māta. Māma'kuci nenānāmenāwa ina kănōzita uskinawāha."

"Īni'," ähitci Meci'kāha, "Nahi, maiyāga ta'yawi nātumi kākānwīnata uskinawāha."

"Īni," ähitci askāpāha. Äwāpuzätci, kápōtwemegu änä-
 5 wātci Mecääāni. "Īnamāgwäe ātcimeta," äicitähätci.
 Ä'känōnātci Mecääāni, "Mecāwāwe, kenātōmegwa yāpi
 Meci'kāha," ähinātci. Mecääwamegu äwāpāmātci ĩnini
 äskāpāzāni. Kīciwāpāmātci äsāgesitci. Īnimegu ä'ke'tci-
 penutci. Ämāwinānātci askāpāza ä'kitcicine'kawātci nānā-
 10 tcimegu ĩne äcikanōnātci, "Kacitcā ketecawi, nī'kāne?
 Meci'kāhayāpi kenātumegwa." Kápōtwemegu ämātanātci
 äa'kwimātcīnitci. Ämecenātcimegu äsāgenātci uwīwīnegi
 ä'pāpāa'kātci. "Kācināgwa," ähinātci, "Kacitcā hīni äica-
 wiyāni ä'pemāmoyāni? Meci'kahayāpi kenātunuegwa,"
 20 ähinātci.

Ä'pwāwimegukägōi'ketōnitci.

Kápōtwemegu ähānwānemutci, petegähätci. Īnāmegu
 ä'pyātci, "Meci'kāhe," ähinātci, "Nātumātayāpi sāgeziwa.
 Megutcimegu äātcimuhāgi änātumātci penānimegu newā-
 25 pamegwa. Kīciwāpāmītci pemāmōwa. Zāgezītuge. Īnimegu
 ämāwinanāgi. Kápōtwemegu a'kwimātcīwa, ĩnimegu äme-
 cenāgi. 'Kākānwīnāte,' netenāwa. 'Meci'kāhayāpi kenā-

say anything at all. I gave that tall young man a good many shakes."

"That's all right," said Snapping Turtle, "Now, thou hadst better try and ask that fellow to come, the young man with the long horns."

"That's what I'll do," said the ceremonial attendant. He started off on a walk till presently he saw an Elk. "Perhaps that is the one he spoke about," was thus the feeling in his heart. So he spoke to the Elk, "O, Elk, I want to tell thee that Snapping Turtle has asked you to come." Thus he spoke to him. Verily Elk looked at that ceremonial attendant, (and) when he looked at him he became afraid. Thereupon he started off at great speed. The attendant went after him in pursuit, he kept right on after him, and all the while he kept saying to him these words, "What is the matter with thee, my friend? Why, Snapping Turtle invites thee to come to him." Presently he overtook the Elk when the Elk was coming to the end of his power of going. He caught hold of the Elk, held him tight with his hands, (and) he gave him a shake at the horns. "Why, look here," he said to him, "pray, what is that thou art doing by taking flight and running away? I tell thee Snapping Turtle invites thee to come to him," thus he spoke to him.

But he did not say anything at all.

After a while when he was unable to persuade, he turned and went back. And when he came to the place yonder he said to Snapping Turtle, "O, Snapping Turtle, verily he whom thou didst ask to come got afraid. As soon as I told him that thou wanted him to come he simply took a look at me. When he was done looking at me, he struck off in flight. I suppose he got scared. And then I ran and took after him. After a little while he got tired going, and then I caught him. 'O, thou

tumegwa,' netenāwa. Āgwimegu kägōi'ketotcini. Kāpōt-wemegu ne'ketcicine āātcimuhāgi ānātumātci," āhinātci Mecī'kähāni.

"Īni," āhitci Mecī'kāha. Kīcimegumāmātumutci āwā-
5 pusātci āwitāmātci usīmahi.

"Āpeme 'kāwātci. Kāpōtwemegu ā'pe'kutāgi, ānepā-wātci. Negutimegu Mackutā'kāha āā'pawātci wītōtautci āiyāwātci. Kāpōtwemegu ā'pyātāpanigi, pyātāpanigi ā'tō-
'kītcī. Megutcimegu tō'kītcī ānāgāmutci: "Mecī'kähā unā-
10 tupānikānākī ānātai o'kwaō'kwaskezwināmegi. netenā'pawi
wihī' yahā'." Āicināgātci ina Muskutā'kāha.

Kīcināgāmunitci ā'kánōnātci ina Mecī'kāha. "Yī'e!"
āhinātci, "ketātcikenōhāhi ānānātupānitci īniyāge keme-
zōtānenānāgi. Māniyōwe āmicināgamōwāni: "Mecī'kähā
15 unātupānī'kanākī ānā'tāina'kyāātci netenā'pawe, wihī' yahā'.
Īni māni ācizegi, nezīhi," āhinātci īnini Maskutā'kāāni.

Ā'pāimegupōnināgāmutci a'penātcimegu ānāgamutci.
Kāpōtwemegu āā'kwātci Mecī'kāha. "Nahi, nezīi," āhinātci
īnini Maskutā'kāāni, "Īnugiyāpi pāipōnesiyāne ānāgamōwāni,
20 īnimegu āwītātageskōnāni, nezīi," āhinātci īnini Maskutā-
'kāāni.

Kāpōtwemegu nō'ki ānāgamutci ina Maskutā'kāha.
"Ketātcimōhene iyōwe nezīe," āhinātci hīna Mecī'kāha.
Hīna Mecī'kāha āmāinānātci ātātāgeskaātci āzāzāgi'ātci.

long-horned one,' I said to him, 'why Snapping Turtle has given thee an invitation,' I said to him. He did not say a single thing. After a while I got tired at telling him that thou hadst invited him." Thus he spoke to Snapping Turtle.

"That will do," said Snapping Turtle. Verily after he had made his prayer he started away on a walk (and) went in company with his younger brothers.

They went along across country. After a while it became night and thus they went to sleep. Now one of them, namely Prairie-turtle, dreamed of what would happen to them at the place where they were going. After a while the light of day began to come, and when it was coming daylight he woke from his sleep. As soon as he woke from his sleep he sang a song: "Snapping Turtle was slain on the battlefield and then he was put into a kettle and boiled. Such was my dream wihī' yahā'." Thus was the song that Prairie-turtle sang.

Then Snapping Turtle had a talk with him after he had sung his song. "How bad!" he said to him, "thou wert but a tiny thing when our relatives went on the warpath. This is the way thou shouldst have sung: 'Snapping Turtle killed them all on the battle-field, is what I dreamed, wihī' yahā'.' That is the way to sing this song, my dear younger brother," he said to that Prairie-turtle.

He did not stop singing at all. In fact he was singing all the time. Presently then Snapping Turtle grew angry. "Now then, if thou dost not make an end of this singing of thine I will certainly give thee a kicking, my little younger brother," he said to that Prairie-turtle.

After a while that Prairie-turtle began to sing again. "You know that I told thee before, my little brother," the Snapping Turtle said to him. Then Snapping Turtle

Kāpōtwemegu kätawi ānezātci. Äwāipuskāātci. Askātci-māhe āātcimohātci īnihi kutāgāhahi, “Kenenigu, nezīmetige,” āhinātci īnihi kutāgāhahi.

Negutimegu ä‘kanawitci, “Ponikenene‘ku, āgwikuho kī-
5 waskwāpyātcini,” āhitci īna kutāgāha.

Askātcīmāhe ä‘pōnī‘kawātci kā‘tena.

Īnimegu äwāpusāwātci. Äpēpāme‘kātci. Kāpōtwemegu ä‘pyānutāgi menāpahigāni. “Nahi,” āhitci, “īniyāpi pyātā-pāgi, nī‘kānetige, āmāina‘kyāhāgwe.” Nīnatcā mene‘ta
10 īne nīha,” āhinātci īna māyausāta.

“Ini,” āhitci kutāgāha, “kīnakumego kewāpāta wīcawiyā-gwe,” āhināwātci īnini Meci‘kāāni. “Nahi,” āhitci Meci‘kāha, “īniyāpi wīātcimohenāgōwe wīcawiyāni,” ä‘ketutci. “Īnugi māni nīwāpuse mānicīhi menāpahigānegi. Ke‘kinawātci-
15 tcāhi nesāge ugimā‘kwāha pyātcīāpage wīmeskwānu‘kwātwi utā‘kwe ātcīāpāgi. ‘Hō, ne‘taāwa kī‘kānenāna,’ kīicitāāpwa. Īnimegu wīwīckwāwāgesiyāgwe kīhanehanemōmōpwa. Īnimegu imainātamāgwe mānihi manāpahigāni,” āhinātci hīnihi utuskināwāmahi.

20 “Īnī’!” āhiowātci kutāgāhāgi.

Īnimegu äwāpusātci hīna Meci‘kāha. Īnāmegu ä‘pyātci āainitci īnini ugimā‘kwāāni āuzāsa‘ōninitci. Ägōsīenā‘kwi ānāmegi īnimegu āāpāsītci. Äpē‘tawi ä‘pyātci īni āgōsīenā-‘kwi ä‘peskwāsītci.

went after him, he kicked him till he made him cry. In a little while he almost killed him. He crushed him into the ground with the foot. After a while he told those other little ones, "You are brave, my little brothers."

Then one of them up and spoke. "Do not be brave any longer. He is not at all drunk," said the other little one.

After a while he certainly left him alone.

Thereupon then they started off on a walk. They went about over the country. After a while they came to a village. "Now then," said Snapping Turtle, "in the morning at daylight, my friends, we will make on attack. I myself will first go to the place," the leader of the war party said to them.

"Good," said the other little one, "thou art the one who sees to it what we shall do," they said to that Snapping Turtle. "Now then," said Snapping Turtle, "verily I am now going to tell you what I shall do." Thus he spoke. "Now is the time I shall begin to walk toward this village. Verily at the time I shall kill the daughter of the chief will be when the light of day is breaking, and at the same instant the sky will glow with red in the direction whence the morrow comes. 'Ho, there, our comrade has killed her!' will thus be the thought in your hearts. Then is the time when you want to make a great noise, when you shall whoop all keep it up. Now is the time that you go to attack this village." Thus he spoke to those his young men.

"All right!" said the other little fellows.

Thereupon that Snapping Turtle went off on a walk. He came there to the place where the chief's daughter was, as she lay on the roof of the arbor. When he saw a ladder then up he climbed. When he came to a place half way up the ladder he lost his footing and fell.

Inīmēgōna atānesita ine äicikānōnātcī, “Kāta wīna uzā-
miwāizakizātākā‘kāni uskinawāāgi,”¹ ähinātcī īnini utānesāni.
Änepātcīgāāna skwāsāa.

Kāpōtwemegu ä‘kaskāsītcī. Inā ä‘pyātcī änepānitcī.
5 Awāniyegāhi äpāhinā‘pyātcī ä‘peskwāsītcī. Megutcimegu
ināhi pyātcī ä‘kīskigwāwātcī īnini skwāzāāni. Ämātagwi-
cimātcī äcīcīnitcī äcīcīmātcī. Inimegu ä‘kwāskwizahutcī.
Ä‘kwitatāgwizenigi änāgwaskenutcī.

Kāpōtwemegu äwāpānigi, kā‘tenamegu ämeckwāna-
10 ‘kwa‘ki. Iniceye māhāgi Mackotä‘kähāgi ämenwipyāga‘kiki
ähanehanemōmutcī ämāinātāgi menāpahigāni.

Inamegutcī ä‘pyāātcī menāpahigānegi, īni māhāgi atōtā-
nitcīgi, “Hōo’, Maskotä‘kähāgi mānāwāgi!” Ämāmecenā-
wātcī azāpimotāhegi ähu‘kwahu‘kwaihunahwawātcī. Inimegu
15 äpāgācīmāwātcī ähugwahugwakesuwātcī. Kwīyenamegu
hīna neguti Maskutä‘kāha änāpāātcī atōtautcī.

Inicā māna metcemōa ä‘kīceswāteha īnihi āneta Macko-
tākāha^{hi} uwānitāgwi. “Inī’ īnini,” ä‘ke‘kahwātcī äcīsonitcī
“Zākānātāmītcīkwāwe,” ähinātcī, “ceye māhāni uwānāni
20 kekīcezamōne,” ähinātcī.

Ä‘pāimegu awiyāiketōnitcī. Kāpōtwemegu, “Ketosāma-
‘kāmikezi änānizā‘kāāni uskinawāāgi tepe‘kugi. Awāniye-

¹ The mother exhorts the daughter thus so as not to anger the relatives of the youths. W. J. (The reference is to the customary courtship at night.)

Thereupon the mother thus spoke to her daughter "Don't let those young fellows fall and get themselves hurt too bad,"¹ she said to her daughter. But the girl herself was asleep.

After a while Snapping Turtle succeeded in climbing up on top. Then he came there where she was sleeping. But many a time before he came there he lost his footing and fell. As soon as he came there he cut that girl's neck off. Then he covered her over. He fixed her in a lying position the same as she was. After doing that he then jumped down. At the edge of the barren ground of the yard he went in under cover.

After a while came the light of the morning. Sure enough the sky was red overhead. Thereupon that was an occasion for joyful whooping on the part of the Prairie-turtles. They kept up their yells as they went to the attack against the village.

As soon as they arrived in the village then these people of the town cried, "Hello, here is a lot of prairie turtles!" They began to catch them and put them into fibre bags until the bags were full to overflowing. And so they cooked them by boiling. They were thoroughly boiled in the cooking. Just as one of the prairie turtles dreamed, that very thing was what happened to them.

It was then that this old woman had finished cooking part of these prairie turtles. She had cooked eggs with them. "Now these things are ready," she said as she called to her by the name she bore, "O Zākānātāmītcī-kwāwe," she told her, "I have now cooked these eggs for thee," she said to her.

But nobody said anything. Presently the mother said, "Thou hadst too much of a hard time of it last night when thou wert throwing down the young men." Often

megu ä'ke'kahwātcī äcisunitcī. Kegeyāhi ämāināhwātcī. Ägōsītci ägōzīenā'kwī. Īnimegu ä'pā'kacägwizahātcī. Wānātcīi ä'kīcgwānitcī. Īnimegu äzāzägigi ämaiyo'tci: "Kīckigwāwa netānesā!" ahinātāmutcī. Īnamego ähutā-
 5 'kātōtcī uwīyai. Ä'kīcäcegīmutcī. Kāpōtwemegu īnahi ä'pyātenegutcī inini Mecī'kāāni ānegununitcī.

Kāpōtwemegu ä'kanawitcī hīna Mecī'kāha, "Kepapazicātāmawī newāiyācāni," āhinātcī inini metcemōāāni.

"Mānayāhapa nā'tāmaita netānesāni," āhinātāmutcī.

10 Īnimegu āmecenetci Mecī'kāha. Īnimegu ugimāāni ähuwīginitci äiciyenetci. Änātumetci täpōātcigi äwitepoānitci Mecī'kāha wītōtautci.. Kāpōtwemegu tcāgi īnahi ä'p-yāwātcī īnigi täpōātcigi. Ätepowānitci Mecī'kāha wīcizāgipenānitci. Kāpōtwemegu neguti ä'kānawitci. "Nahi
 15 wāne'kyāyāgwego wānāgwī ināmi'tahi anīgācāeyāgwe, īnimegu mānaha Mecī'kāā āmīnahipāgināgwe."

Īnākanawitci Mecī'kāā, "Äwita wīna mānaha ineniwa ikucāgwīza. Īnahīna kwāskwāskucānāge uckutāwi tānahi ugimāapenōhāni pōpō'ketcazwāte."

20 "Hō, kātena!" āhitci neguti. Kutāga nā'ka ä'kanaitci tepowānenīha, "Māniguhimāta i'penanāgwe mānaha Mecī'kāha. Ä'ku'kwa ä'kwaizetōwāgwe nepīi, ināme'tai kecizāmāgwe nāmi'tai mānaha Mecī'kāā īnahi pāginagwe," āhitci īna tepowānenīha.

25 Īnimegu Mecī'kāha ä'kānawitci. "Īna hīna mānaha ineniwa kwāskwāskupyānāge īni nepīi tānai ugimā'penōhāni pōpō'ke'tcazwāte?"

called she to her by the name she bore. At last she went after her. She went climbing up the step ladder. And then she uncovered her face, but, behold, her head was off. Thereupon she began to wail aloud. "Oh, my daughter's head is cut off!" is what she said. And then she flung herself down for sorrow. So she went about weeping for sorrow and with much flow of urine. After a while she came to the place where Snapping Turtle lay under cover.

Presently that Snapping Turtle said to that old woman, "Thou hast dripped urine on my shield and spoiled it."

"I just know that this is the one who slew my daughter," thus she spoke.

And so they took Snapping Turtle and he was led away to the place where the chief lived. The councilmen were summoned to pass judgement upon Snapping Turtle, to see what would be done to him. In a little while came all the councilmen of the place. They held a council over Snapping Turtle to see what pain they would inflict upon him. Presently one up and spoke. "I say, if we should only dig a hole and if we should make a fire also in that hole, then that would be the place where we might throw him in."

Then up spoke Snapping Turtle. "But this man here might perhaps escape. He would grab coals of fire and perhaps burn holes in the side of the chief's child."

"Why, that is so" said one. So then another councilman up and spoke: "This rather we should do with this fellow Snapping Turtle. If we fill a kettle full of water and then if we fling this fellow Snapping Turtle into it," so spoke that councilman.

Thereupon Snapping Turtle up and spoke. "If that man should dash that water around he perhaps would burn holes in the body of the chief's child?"

“Hō, kätēna!” ähiowātci täpowātcigi. Īninō‘ki kutāga ä‘kanawitci. “Māniguhimāta i‘penānāgwe mānaha Meci‘kāha māskyäkugi pägināgwe,” ähitci neguti. Ämäigāhe tcāgātcimutci wītōtauteha, Meci‘kāhamegu inā‘kanawitci,
5 “Nīnāze, nī‘kānetige,” ähinātci īnihi täpowānitcihi.

Īnimegu tcāgi ä‘kānaiātci täpowātcigi, “Īnigu kā‘tena,” ähiowātci.

“Āgwi,” ähitcimegu Meci‘kāha, “nīnāze, nī‘kānetige,” ähinātci īnihi täpowānitcihi.

10 “Āgwi, kī‘tcapō‘kā‘kānenepenakoho maskyäkugi,” ähinētci Meci‘kāa. Īnimegu äwāpīenētci māskyäkugi īcihi.

“Āgwi, keteminawigu,” ähinātci ähānemimecenamā‘kwītci kepihāni.

Kāpōtwemegu īnahi ä‘pyānētci māskyäkugi ätcapō‘kā-
15 ‘kāgi. Īnā^mmegu äcōwineskwācigi. “Nahi, Meci‘kāa nepwaha,” ähiowāteha īnigi täpowātcigi. Petegāhātci ähuwigiātci.

Māgwāhe kīcinīcugunāga‘ki kwīyazāāgi äme‘kawāteha Meci‘kāhāni äpāinepenitci. Negutimegu me‘tegwi ämānutci
20 ä‘tcīpahwātci unekugi. “Hō, Meci‘kāha tcīpezīwa! Āgwi-megu nepegini,” ähitci. “Nahī’, māātcimutāne mānayōnīa nāzāta ugimā‘kwāhāni,” ähiowātci.

Īniwīnāna īneniwa ä‘pemāmutci nāātegi. Īnimegu īnigi kwīazāāgi ämāiātcimutci, “Meci‘kāhamegu pemāmōwa,”
25 ähiowāteha.

Īnimegu änātumētci Ketatāa äinātunāhwātci īnini Meci‘kāhāni. “Nahi,” ähinētci, “keme‘kwānemēpena äwinā-

"Why, of course, that is so," said the councillors. Thereupon another also up and spoke. "This rather indeed we should do with this fellow Snapping Turtle. We should fling him in a pond," so spoke one. But before the man was done telling what should be done with him, Snapping Turtle up then and spoke thus, "I will live, O my friends," so he said to those councillors.

Then up spoke all the councillors, "That is so," they said.

"No," Snapping Turtle kept asaying, "I will live, O my friends," so he said to those councillors.

"No, we are going to throw thee into the water of the lake," they told Snapping Turtle. Thereupon they began to lead him towards the lake.

"No, do have pity on me," he said to them, as he went grabbing at the switches along the way.

Presently they fetched him there to the lake and he was thrown into the water. And there of a truth he lay on his back with his legs spread apart. "Now then Snapping Turtle is dead," said those councillors. So back they went to where they lived.

Perhaps two days had passed by when the boys found Snapping Turtle, and he was not dead. One of them ran got a stick and poked him where the leg and the belly meet. "Ho, there, Snapping Turtle starts with a jerk! Why, he is not dead!" So he spoke. "Come, let us go and report that here is that fellow who at a time now past killed the chief's daughter (princess). Thus they spoke.

As for that fellow himself he took to flight toward the middle of the water. Thereupon those boys went and told, "Why Snapping Turtle has fled." Thus they spoke.

Thereupon Otter was sent for to go and hunt for that Snapping Turtle. "Well, now," they said to him, "we

tonähwätci Meci'käha pemamōwatcāipi. Kīnamegu nepigi ketōtātezi," ähinitci Ketatäha.

Īnimegu ä'känawitci Kētatäha. "Hīnī'," ähitci. Ä'pemiäpusätci, ätcapōgizautci. Kāpōtwemegu äsägipugutci Meci-
5 'kähāni unecīgi. Kāpōtwānahi äzāzāgetawätci Ketatäha,
"Nesägipugwa Meci'käha," ähitci.

"Tānamegu kezägipugwa?" ähināwätci īnigi täpōwätci.

"Niyāgitcāhi," ähitci hīna Ketatäha. Äwānitcigäitci-
tcā māhāgi täpōwätci kwīyena äzägipugugwāni äicigitci.
10 Nezenwi mägwāhe änō'kinānātutawätci.

Īni ähātcimoheguwätci, "Nezāgineciä'pugwākoho'," ahi-
nāteha, "'Neneme'kiāgitcā iketowāte kīpāgizamene,' nete-
gwa mānaha Meci'käha."

"Hī, tānitcāhi wītōtōnāge?" ähināwätci īnigi täpōwätci.

15 "Hīnī," ähitci hīna Ketatäa, "nemīcāmitcāhi a'kwitapa-
'kwe kīcwāskizetōpwa," ähinätci īnihi tepowānitcihi. "Hīnī',"
ähiowāteha.

Īnimegu äicawiwätci. Kā'tenamegu ä'ketowāteha Nene-
me'kiwagi. Īnimegu ä'pāgizāmetci Ketatäha.

20 Īni nō'ki änätumetci Īgāmozīa.¹ "Nahī'," ähinetci, "Īni-
yāpāme'kwānemenāge äzī'kā'tāmāni mānihi māskyāgwi.
Meci'käha īnā aiwa."

"Hīnī'," ähitci īna Īgāmozīa.¹ Īnimegu äätci änānāicigi
acitāgāme. Äzī'kā'tāgi ini nepii. Kapōtwemegu ä'kātawi-
25 tcāgātāgi. Äapiskwätcätci.

¹ The word means 'Bittern', or possibly a variety of heron. — T. M.

have picked thee out in order that thou wilt go look for Snapping Turtle. It is said he has fled. Now with thee, thou belongest in the water." Thus they told Otter.

Thereupon Otter up and spoke. "That's what I'll do." Then away he started on his journey, into the water he jumped. Pretty soon he was bitten on the testicles by Snapping Turtle who had told of him there. Then in a little while afterwards Otter came up out of the water crying, "Oh, Snapping Turtle bit hold of me!" So he said.

"Where did he bite hold of thee?" those councillors said to him.

"Why here on my testicle," said that Otter. These councillors did not know just in what place he was bitten. Perhaps three times more they asked him.

Then he told them, "Why he bit me on the testicles and held me there," thus he told them, "Verily when the Thunderers cry then will I let thee go', so this Snapping Turtle told me."

"Goodness sake, pray what can we do for thee?" said those councillors to him.

"This is it," said that Otter, "I want you to spread my magic bundle on top of the roof," he said to those councillors. "That's it," they said among themselves.

That was the very thing they did. Sure enough the Thunderers began to cry. Then indeed was the Otter let go.

Thereupon then the *Igāmōzīa*¹ was sent for. "Now then," he was told, "verily we have now thought of thee to suck the water dry from this lake. Snapping Turtle is in there."

"That will be done," so spoke that *Igāmōzīa*.¹ Thither he went and lay himself down near the shore. Then he sucked out the water. In a little while he had almost all the water down inside of him. He was big at the belly.

Īniceyehe |Meci'kāha ināicizātcī ä'pāitcāināwātcī Īgāmōzīa.
 Īnimegu ä'pō'ketcānetcī Īgāmōzīa. Nepimegu äziginātāgi
 petegicī. Aiyāpāmi äa'kwāizegi nepii.

Īnimegu ceyehe äānwānemutcī imecenāwātcī Mecī'kāāni.
 5 Īnicināzātce.

Īnä'kwitcī'.

MISCELLANEOUS TALES.

7. Uskinaāḡ äēgi Utayāḡ.

Māna uskinaāḡ ä'peme'kātcī. Kāpōtwe äneme'taātcī
 utā'kwe äyātcī ä'tānetunāmunitcī āneta. "Wānāḡiyuyātuge
 īnigi?" äicitāhātci. Īnāhātci, wānātcihi Ähäpigwāni äēgi
 10 Ketīāni ä'tānwāātīnitcī kātai ämīgātīnitcī äwāutcitīnitcī
 pecegeziāni.

"Nīnatcāhi me'tāmi neme'kaaāwa,"¹ ähitcī Ketīa. "Ō,
 āgwi, nīnaguhu me'tāmi neme'kaāwa," ähitcī Ä'āpigwa.
 "Ha'o," ähinātci. "Kaciketecaipwa, nemecōhetige?" "Hō,
 15 mānāgu netutcimegwa mahāni pecegeziāni," ähitcī Ketīa.
 "Nahī', kīhātcimohenepwa wīicicaiāgwe," ähinātcitcāḡ.
 Ä'pō'kocāmaātcitcāhi tcāane'kīi. "Nahī'," ähinātci Ä'āpi-
 gwāni, "māni kīna ä'tcuwīcītcī kīutcamwāwa. Yō'tcāhi
 kihuwīgi manihī owīci tcāgatamāne," ähinātci īnini Ä'āpi-
 20 gwāni. "Īnigwīena nōcīi," ähigutci.

Kīcātcimohātcitcāhi ämīnegutci wīicimāuceä'āpigwitcī.
 Īnini nā'ka Ketīāni äēgimego īni äicainitcī. Ämīnegutci

¹ Read -aāwa.

Then over in that direction went Snapping Turtle with speed, but Igāmōzīa did not see him. And then a hole was made in the belly of Igāmōzīa. There upon the water spilled back into its place. Back again was the lake filled with water.

In that way it came to pass that they failed to catch Snapping Turtle. In that way it happened that he was saved from death.

That is the end of the story.

MISCELLANEOUS TALES.

7. A Young Man and His Pets.

This youth was walking along. Suddenly while uneasy in his mind, some people were talking in the direction he was going. "Who pray, are these people?" he thought in his heart. When he went there, behold there was a Tarantula and an Eagle quarreling with each other; they were just about to fight and nearly came to blows over a deer.

"Verily I found him first," said the Eagle. "Oh no! I really was the one to find him first," said the Tarantula. "Hello," said (the youth) to them. "What is the matter with you my grandfathers?" "Oh this fellow won't let me have this deer," said the Eagle. "I will tell you what to do," verily he said to them. He cut the deer in half evenly. "Well," he said to the Tarantula, "the head part you will eat. Here truly you will live after you have eaten up all this head," he said to the Tarantula. "Just so, my grandchild," he was told.

Verily after he had told him he was given a present so that at any time he could become a tarantula. Also that Eagle did likewise. That youth was given a feather

mīgonāni iutahīmitci. Äwāpuzātcitcāj. Titiāni äutcīgānuitci nā'ka Meckwimīnāni ähutaiitci na'ka Kānwāzoāāni äēgi Witegōāni äēgi Pō'pōzihāni. Kāpōtwemegu pägutānigi ä'ke'kecitci tagwīnihi utaiyāni.

Äcīcānitci Ayāmoä'āni² wāpānigi ämāma'kwātāpitci Aya-
5 moāa. "Kaciketecai, nemecu? Pā'ki kemāma'kwātāpi,"
āhinātcī īnini Ayāmoä'āni. "Ō, nemezaināguhu ayōho'.
Tayawi taticācīcāāne," āhitci īna Ayāmoāa. "Ō, yā'tcā
kī'ai, nemecu," āhitci Ayāmoāa. Ämīnātcitcāhi māucewī-
ciku'kināgwihunitci. "Ō, yō'tcā pyāāne kapōtwe kināi-
yōho," āhitci īna Ayāmoāa.

10 Äwāpuzātcitcā īna kwīazāa. Pā'kutānigi nō'ki ä'ke'ke-
citci āhu'kwāāmigi. Äcīcānitci nō'ki Witegōāni. Wāpānigi
āca'kwa'ca'kwāpinitci. "Ō, kaciketecai, nemeco? Pā'ki-
mego keca'kwaca'kwāpi," āhinātcī īnini Witegōāni. "Ō,
wānecīcāināhitcā mānihi. Ayō'tayawi taticācīcāāne neteci-
15 tāheguhu," āhinātcī īna Witegō'a īnini kwīazā'āni. "Ō,
yō'tcā kīai, nemeco," āhinātcī īna kwīazāa īnini Witegōāni.

Äwāpuzātcitcā. Ō, ānegutihātcī utayāni. Pägutānigi
ä'ke'kecitci nō'ki. Wāpānigi āca'kwaca'kwāpinitci Pōpōzī-
hāni. "Ō, kaciketecai, nemecu? Pā'ki keca'kwaca'kwāpi,"
20 āhinātcī. "Ō, nemezaināguhu yōhu tayawitaticācīcāāne,"
āhitci īna Pō'pōzīa. "Ō, yō kīai, nemeco," āhinātcī.

Askātcīmā äwāpuzātcī. 'Wa, ä'pōnutaitci! Kāpōtwemegu
menāpahigāni ä'pyānutāgi. Ätecitcāhi ātāhinigi wīgiyāpi

¹ Such is my understanding of this desperate passage. The tuft apparently is caused by fright.

for his very own. Then he started off. The reason the jay-bird has a tuft is because he (the youth) had a Jay-bird and a Red-bird for pets, and Panther, also Owl and Screech-owl.¹ Soon at night he camped, together with those pets of his.

When this Panther went out hunting the next day, the Panther was continuously sitting still. "Well, what is the matter with you, my grandfather? You are sitting very still," he said to the Panther. "Oh, I am fond of it here. I wish you would always do your hunting here," said that Panther. "Well, you are to live here, my grandfather," said the Little Giant. Then verily he gave him willingly the power to change himself to another form. "Well, if you come here, I hope sometime you will visit me here," said that Panther.

Then that boy walked away. At night time again he camped out in the forest. Then Owl again went hunting. In the morning he sat looking tired. "Oh, what is the matter with you, my grandfather? You are seated looking very tired," he said to that Owl. "Oh, this really is a nice place to hunt. Here I wish you would always do your hunting, truly I thought in my heart," said that Owl to that boy. "Well you will live here, my grandfather," said that boy to that Owl.

Then he walked off. Well he had only one pet. At night he camped again. In the morning the Screech-owl sat tired out. "What is the matter with you, my grandfather? You are sitting as if tired out," said the boy to him. "I like this place to hunt in," said that Screech-owl. "Oh you are going to live here, my grandfather," he said to him.

Later on he walked on. Behold he had no more pets.³ Suddenly he came to a village. Near by was a house;

² Note the word can also mean "little giant."

³ Apparently Jay-bird and Red-bird are overlooked.

änaiiatci. Wänätci metcemōähäni inahi ähuwīginitci. Ō, pä'kimegu ämenwitähänitci ina ä'pyätci. "Ō pä'kiwīna, nōcī'i, māmī'ketipi mayōho cäskezī'a äaitci cācāgāipi," ähigutci inini näihātcini.

Käpōtwemegu ina ä'pyānitci neguti uskinaääni ähuwī-
5 'kānitcicāhi. "Nahī', nī'ka, māiwāpägātāne ämī'ketigi," ähigutci. Īne'tcāhi ähāätci. Käpōtwemegu ähīcimī'ketitci. Ämenwipyāga'kigāpehe ä'pāpäine'kwānitci utcīgānoāni Tītiāni, "Tī'i, tī'i, tī'i!" ähinitcāpehe.

Ō, ämänaā'kyätci cäskezīa. Pä'kutānigi änōte'kwāätci,
10 ä'kecāttimegutci. Ägwāmi pe'kutāgini ämāi'pāmātcini inini i'kwāāni.

Käpōtwe negutenwi ähātcimohegutci ō'komezāni ina uskinaāa: "Awaawānegōgiyāpi mähāgi ayōho' cäskezī'āgi mānetōāni metāswitepāniāni; ämeguttimegu ä'kīcigīhitci
15 awānegōgi," ähigutci ō'komezāni ina uskinaāa. Käpōtwe kā'tena ä'awanetci ina cäskezīa. Ō, ä'kā'twitähätci uskinaāa." Tāniuyātuge ämi'penānāgi neteskwāzāema äwiuwī-wiāni," äicitähätci. "Nahī'," nīnātunā'hwāwa. Ägwi'wāna wīwītāmiyāni nī'ka?" ähinātci neguti uskinaääni. "Na'hwāna
20 kīwītāmene," ähigutci.

Äwāpuzāätcicāhi. Käpōtwāna acitāgāmi ä'tatagwāgenāgi änemazuhätci uketīgumēni. "Nahī'," ähinātci uwī'kānāni, "a'kaāpāmi nemīgumema. Kāta wīna mecenīāgāni kātai kīpizāte. Kīketemahi mecenāte. Aīgwāmezinutcāhi wī-
25 päimecenātci; cāsiki a'kaāpāmi," ähinātci inini uwī'kānāni, "Ke'kinaātccicāhi kīpizāte mānaha mīguna, 'Ō, nezāpi nī'kāna,' kīicitāhe. Īni i'penoāni. Päitcāhi kīpizāte, 'Ägwi nezetcini nī'kāna,' kīicitāhe," ähinātci uwī'kānāni.

he visited it. Behold, an old woman dwelt there. Oh but she was exceedingly glad he came there. "Oh my grandson, there is abundance of gambling where yon maiden lives; it is the nine-game," he was told by the one whom he visited.

Soon when he came there, truly he and one young man became friends. "Well, my friend, let us watch the gambling," he was told. Verily they went there. Soon he started gambling with them. When the pleasant sound of his cry was heard approaching, the Jay-bird would flap his wings against his crest: "Tī'i, tī'i, tī'i," he would say.

Oh the maiden was smitten with love. At night he went courting; he found favor with her. Every night he went to sleep with that woman.

Suddenly once that youth was told by his grandmother, "Well, these maidens are all constantly carried away by a ten-headed manitou; immediately as soon as they become mature they are taken," that young man was told by his grandmother. Soon, eventually, that very particular maiden was taken away. Oh that young man felt sad. "How pray shall I manage to marry my girl?" he thought in his heart. "Well, I will look for her. Will you not go with me, my friend," he said to one youth. "Surely I will accompany you," he was told.

Verily they walked away. Soon close to the bank he pulled up some grass and cleared off the earth, and planted his eagle feather upright. "Well!" he said to his friend, "watch my feather; don't catch it, if it is about to fall. You might harm me if you catch it. Verily be willingly watchful not to catch it; merely look at it," he said to that friend of his. "If this feather falls, truly by that sign 'Alas, my [friend is killed,] you will think. Then you can go home. If it does not fall 'My friend has not been slain, you will think,'" he said to his friend.

Kīcīnicimātcī ä'ketiitci a'kwitcime'tegugi ä'pägicinitci. Kapōtwähunizānitci nepigici. Ä'äpigwānitcīhi änāātci ägwitci nepigi ähanemīnitci. "Ku, kä'tena nī'kāna mane-tōiwa!" äicitähätci ina uskinaāa.

- 5 Kapōtwetcāhi ina kutāga ä'kutaitci; ähāyāmoähitci. Nāmeptyāgi ä'peme'kātci. Kapōtwāme'kaātci inihī i'kwāai ähayahayānitci. Änepōhinitci yātuge māne; ä'tcāgipīga-penānitci. Wautcihāmīnitci ämā'kāmaātci inini i'kwāāni nānātcini. Kapōtwä'pyānitci. "Hō, pyāānāni!" ähigutci.
- 10 "Keketema'to kīai ä'pyāāni. Necīezia manaha nānācīāmeta," ähigutci inini i'kwāāni. "Hō, 'āgwi, nīmīgātītcihī. Kīwītāmene īnecihī," ähinātci inini i'kwāāni. "'Ö, 'āgwi," ähitci. "Kemātetähegitcāhi nihāpi; nihähāpigwāhi," ähinātci inini i'kwāāni. Ä'pītōtātcihcāhi ähugōtähīnitci nāmegi
- 15 ähāpitci.

Ä'penutcihcā ina i'kwāa. Inā ä'pyātci, ämenātcigātci mātāswitēpāta. Pāgutānigi äi'pāmātci inini i'kwāāni. Äpānigi ayāpāmi äme'tozāneniitci. Pā'kāā'kwātci mātāswitēpāta. "Pyānu, kīmīgātīpena, uskina'e," ähitci. Ämīgātīātcihcāhi. Kapōtwemegu änenu'taātci i'kwā'ai ämayōnitci. "Aīgwāmezinu, askina'e!" ähigutci. Ineceyu pā'kāvīcīgītci. Äme'kwānemātci Ketīāni wīmānātcihegutci nā'ka Ä'äpigwāni nā'ka Kānwāzoä'āni äēgi Wītēgōhāni. Kīcīnēne'kānemātci inihī tcāgi me'tcāpāginātci inini Mātāswitēpānitcini, ānezāteha i'kwā'ai. Pā'kātāpezīnitci mähāgi

25 taswii pahīnepōhitcigi.

Mayāgagāhe uskinaāa mīgūnāni ä'kāāpāmata äma'kwātcikāpānitci, "Ö, 'āgwi nezetci nī'kāna," äicitähätci. Pā'kāpī'tezitci.

- 30 Inimāna kutāga ämāatenātci upīayāhi, ānetayu mähāgi

After he told his friend, he turned into an eagle and lit on the top of a tree. Soon he flew toward the water. Then he turned into a tarantula, as his friend saw him going on top of the water. "Well surely my friend is of the nature of a manitou!" the youth thought in his heart.

Suddenly the other dove beneath the water; he became a giant. He walked along under the water. Soon he found where those women had gone. Many were surely dead; they were all starved to death. He lay in wait for that woman whom he went to fetch away, where she went to get water. Suddenly she came, "So you have come!" he was told. "You have endangered yourself by coming, this man who took us away is powerful," he was told by that woman. "Oh no, truly he and I will fight. I will accompany you there," he said to that woman. "Oh no," she said. "Verily I will sit on your leggings, I will become a tarantula," he said to that woman. He crawled under her dress and sat there.

Then truly that woman went home. When she arrived there the ten-headed monster smelt something. At night he (the youth) slept with the woman. Next day he turned back into a man. The ten-headed one became very angry. "Come, let us fight, young man," he said. Truly then they fought against each other. Suddenly he heard the woman weeping. "You had better watch out young man," he was told. Then he tried his level best. Then he thought that Eagle would help him, Tarantula, Panther and Owl. After he thought of all of these, he threw down that ten-headed one who had been killing the women. As many of them as were not dead rejoiced greatly.

As for the absent young man who was watching the feather, — when it stood quietly, "Oh my friend is not killed," he thought in his heart. He was very glad.

When this other gathered his feathers verily some of

kätaiänepoiätci āneta i'knähägi, ämāwä'ki u'känäni.
 I'kwä'ägi nä'tai utu'kanemwāāni ina mātāswitēpāta päpyā-
 nātcihi. Äza'ka'hwätci inihī upiayāhi. "He'hē kemainā-
 negōpena, i'kwäetigē! Pazegwizāgō, kī'pemāmopenō!"
 5 ähinätci inihī i'kwä'ai. Ānetamegu ä'pazegwiticizātci, āne-
 ta cāski ämāmātcaitci, āneta u'känäni ämāmātcaīniga'k äēgi.
 Niāōnāmegi inī äicicaitci tcāgimegu ä'pazigwiticizātci inigi
 i'kwāagi, änāzātci. 'Ō, pä'kimegu ä'tāpezitci.

Īne ähāätcitcāhi ānahazātci umīgunemāni ina uskinaāa.
 10 Īnā ä'pyāātci. "Nahī', wāāpāmi wihuwīānāna mähägi
 i'kwāāgi," ähinätci inini uwi'känäni. Ähuwīitcitcā neguti
 inihī ina uskinaāa.

Ä'penuātci. Īnā pyāātci menāpahigānegi, "Nahī', päpe-
 nugu ähuwīgīyāgwicīhi," ähinätci ina uskinaāa inihī i'kwä'aj."
 15 Äpäpenutcitcā inigi. Pä'kätāpezitci kegimezi manāpahigāni.

Ähuwīitci ina uskinaā ānini i'kwāāni āpinānātcini. Kä-
 pōtwetcāhi ähunītcānezitci, "Nahī'," ähinätci uwiāni, "Penō-
 tāne ähuwīgīānicīhi," ähinätci. Äwītāmātci. Pyätcihātci,
 ä'anemihātci Pō'pō'zī'āni äuskiyānutaātci. "Māna koci-
 20 zema," ähinätci. "Ō, pyacu, nī'kecāmu," ähitci ina Pō-
 'pōzī'ā; ä'kecāmutci inini kwīazāāni. Wāpānigi äāpuzāātci
 Witegōāni nā'ka ä'pyānutaātci. Īnimegu äicaitci; a'penātci
 ä'kecāmutcāpehe inini kwīazāhāni. Wāpānigi nō'ki äāpu-
 zātci; inimegu niānie äicaitci Kānwāzoā'āni; nō'ki ä'kecā-
 25 mutci inini kwīazā'āni. Wāpānigi nō'ki äāpuzātci.

Īnimegu ä'kwitci.

those women were almost dead; there were many bones. They were the bones of the women whom the ten-headed one also had brought. He burned his feathers. "Hey, hey women, they are attacking us! Rise to your feet; let us flee for our lives," he told those women. Some of them indeed rose to their feet, some merely moved, some of the bones also stirred. The fourth time he did the same: all of these women rose to their feet; they became alive. Oh they were glad.

Then they went to where the young man left the feather. They came there. "Well, examine these women carefully, whomever you would marry," he said to that friend of his. Verily that young man married one of them.

They started off. After they got to the village, "Well, you can go where you live," that young man said to those women. Then all started home. The entire village was very glad.

That young man married the woman whom he went after. Truly soon did they have a child. "Well," he said to his wife, "Let us go home to where I live," he said to her. Then he went with her. He started away on his trail; he continued on till he first came to the Screech-owl. "This is your grandson," he said to him. "Oh hand him to me that I may pet him," Screech-owl said to him. Then he petted the little boy. The next day he started on also until he came to Owl. He did the same; always was he wont to pet the little boy. Next day he went on; Panther did the same thing, and he petted that little boy. Then next day again he went on.

This indeed is the end.

8. Pacitō'a unītcāneza'ī.

Ähuwigitcīcā āneta māhāgi. Pacitōha cāga ä'taswihātcī
 ugwizahi neguti iskwāzāāni mātca'kōtcīhāni. Äcācīcāātcī.
 Mātca'kōtcīhatcāhi kwīazāha ä'ke'tuāzītcī. Cāskāpehe
 uwīnāniāni ä'pyātōtcī. Ä'ketemahātcī tcāgācīgīnītcīhi mī-
 5 tcīpāhahi. Kāpōtwemegu, "Tānīiyuyātuge āmō'tcīkaskīne-
 zāgi negwīza?" Ä'kīāmātcī tātāgi ugwīzāni.

Kāpōtwemegu äāpuzātcī. Cōskīnāzīāni āmāināhwātcī.
 "Nahī'," āhinātcī. "Pā'kitcā kīna ketānīeza. Kekātāiāne-
 menetcāhi mānihi wīcīenātcī mānaha negwīza ä'kīckī'tāgi;
 10 uzāmīmegu keketemahegoā'a āmītcīpāhīyāgwe." "Hīni,"
 āhitcīcā hīna cōskīnāzīha. "Pe'kutāgetcāhi wīme'pōwī,"
 āhitcī, "Hīna'tcāhi nīpeme'ka wāhutcīhāmāgwe nīhu'kai."
 "Hīnī'," āhitcī īna pacitōha. Ä'penutcī.

Pā'kutāgetcā āme'pūgi. Wāpāgi ānepīnātegi iskwāzāa.
 15 Änāmegītcīi āhu'kainītcīcīi pecegeziāni. "Yāa, nīātcīmō-
 hāāgī nezezāāgi!" āhitcī. Ä'ke'tcīpenutcī ī'necī. Īnā ä'pyātcī
 āātcīmūtci, "Pecegeziā wāutenamāni nepī pemi'kaāa." Hā
 pazegwīgō, negwīzetige, kīnāganāpwa!" Äpāpāzegwītcī
 u skinawāāgi. Äyātuge ānepātcī īna a'kōtcīa. "Hē, kīnenu-
 20 cegāhi, negwīhi! mainātāmai; ketōtāmāgi wīkaskīhwāna-
 mātānāwāgi īnīni cōskīnāzīāni," āhinātcī ugwīzāni.

Ä'pāzegwītcīcā īna kwīazāa. Me'tāhāni āmāmātcī
 āhāpuzātcī. Ä'ketcīpenutcī pā'ki. Kāpōtwemegu āmāmā-
 tānātcī otōtāmahi. Kāpōtwetcī ä'tcāgīpeme'kānātcī.
 25 Änāāteha pecegeziāni āhānemīpāhonītcī. Kāpōtwemegu
 āmātānātcī ä'kaske'kāātcī, "Tāna'ka ketaha, nemecu?"

8. An Old Man's Children.

It was where some of these were living. An old man had nine sons; one girl, the youngest-born. They were hunting. Verily the youngest boy was the best hunter. He merely brought the tongues. He killed extravagantly all kinds of game animals. Soon, "Pray how can I accomplish the death of my son?" Presumably he was jealous of his son.

Soon he walked off. He went to see Antelope. "Well," he said to him, "You are very swift on foot. Verily I want you to do this, namely, lead this son of mine to the waterfall; he kills you too indiscriminately, you who are game animals." "Very good," said that Antelope. "Tonight, truly it will snow," he said, "truly I will go by where you dip water and will make a track." "Very good," said that old man. Then he went home.

Verily that night it snowed. The next day the little girl went to fetch water. To her amazement she saw where the deer had made a track. "Oh I will tell my elder brothers!" she said. She ran back home at full speed. When she got there she announced, "A deer has made a track where I get water." "Come, rise to your feet, my sons, you will track him!" Then the youths got up, one by one. The youngest was still sleeping there. "Hey, can you hear, my son? Go after that deer for them; your brothers will not be able to overtake that antelope," he said to his son.

Then that boy rose to his feet. He took his bow; then he started off walking. Then he ran at full speed. Soon indeed he overtook his brothers, one by one. Soon moreover he passed by all. He saw the deer on the run. Soon he overtook it as he ran round in front of it.

nägizānu," ähinātcī. Änägizānitcī ä'pemwātci. Ä'penutci petegi. Äänemitcāhinezātci pecegezīahi; cāskāpehe ä'ketcināniācwātci. Kāpōtwemegu uwīnāniāni āmānōtāgi. Kāpōtwenāhi ä'pyātci ähuwīgitci pä'kutānigi. Tci'k! ähi-
 5 nuwāsa'tōtci; iskwāzāa ānuwītci. Äwīgāzītci īnini ānaha'tōtci menwihi. "Īi, āgwigānāgwa!" äicitāhātci pacitōha. "Nō'ki nī'kutcawi āpāge," äicitāhātci.

Äpuzātci cāhi āpānigi. Ämaināhwāteha Keciānizāāni. "Nahi'," ähinātcī, "kegātaienemene negwiza mānihi wīci-
 10 yenātci ä'kīcki'tāgi. Pä'kitcāhi āigwāmezīnu ānīizāpāni¹ yuhu' negwiza," ähinātcī īnini Keciānizāāni. "Hīnī'," ähigutci. "Ini niicawi. Pe'kutāgitcāhi īgōnwāskahi," ähinātcī īnini pācitōhāni. Ä'penutci pacitōga.

Äwāpāgi ānepinātegi iskwāzāha āu'kaihātci Mecāāni.
 15 Ä'kegenipenutci. "Mecāā wāutciāmāni pemi'kaāa," ähinātcī uzezāai. "Pazegwīgō, pemi'kawāwatcāipiī mecāāa!" ähinātcī īnihi kwiazāai pacitōha. Pāpazegwīātci kwīazāāgi. Īeskātci a'kōetcīa ä'pazegwītci. Ämāmātci ume'tāāni. Ääpuzātci. Kāpōtwemegu tcāgā'peme'kānātci uzezāai.
 20 Pä'kimegu ä'ke'tcipenutci. Zīpōāni ä'kā'kagāmāskātci. Kāpōtwemegu ä'tāpināātci Mecāāni. "Hā'a, wīhāgwāni nemecōha!" ähinātcī ī'neci. Kä'ke'tcipenutci. Ämāhimōcitigāgwe mecāāa ä'peme'kānitci. Ä'pemwātci īna kwīazāa, ānezātci. Cāskimegu uwīnāniāni ä'ketecāgi. Ä'penutci ähāneminezātci mecāāai; uwīnāniāni cāskāmānutci.
 25 Kāpōtwemegōnāhi ä'pyātci, pä'ki ä'pe'kutāinigi, "Tci'k!"

¹ Before the suffix (?) -pāni, the pronominal ending -wa is omitted.

"Where are you going, my grandfather? Stop in your flight," he said to it. When it stopped in its flight he shot at it. Then he went back home. Verily he continued to kill deer; he continued merely to cut out the tongues. Soon he had many to tongues to carry. Soon at night he came to where he lived. Bang! went a sound; then the girl came out. She carefully fixed them nicely. "Come, that never will do!" the old man thought in his heart. "I will try again to-morrow," he thought.

The next day verily he started off on a walk. He went to see Young Elk. "Well," he said to him. "I very greatly desire this of you, namely, that you take my son to the falls. Pray do the best you can. Yon fellow, my son, is a fine runner, I would have you understand," he said to that Young Elk. "Very good," he was told. "I will do so. Truly tonight it will snow again on the snow that has already fallen," Young Elk said to that old man. Then the old man went home.

Next morning when the little girl went after water she tracked an Elk. She immediately went home. "An elk has made a track where I get water," she said to her elder brothers. "Rise up! verily they say an elk has gone by leaving a trail!" the old man said to those boys. The boys rose to their feet. The youngest was the last to rise to his feet. He seized his bow. Then he started off. Soon indeed he passed by all his elder brothers. Then he went at full speed. He jumped over creeks as he went on. Suddenly he spied the Elk, as he was going. "Well, where is my grandfather going?" he said to him. He ran at top speed. Before the Elk overheard him the former passed by him. Then that boy shot at the Elk and killed him. He merely cut out the tongues. Then he went home; he continued to kill elks; he merely took out the tongues. Soon when over there he came between

āhinwājza'tōtci uwīnāniāni. Ä'pītigätci. Pāpegwa iskwāzāa ānuītcī, ānaha'tōtci īnini ōwīnāniāni ātō'ka. "Ī, āgwigā-nāgwa!" äicitāhätci pacitōga, "Āpāge nō'ki nīgutcai," äicitāhätci. "Nīmāiāpāmāatcāhi nō'ki Ma'kwaha wāpāge."

5 Wāpānigītcāhi āwāpuzätci', ānaihätci nō'ki Ma'kwāni. "Nahi', Ma'kwehe, kekātaānemene negwiza manīhi wiicie-nätci ä'kīcki'tāgi," āhinātci īnini Ma'kwāni. "Hīni', īni nīcai," āhigutci. "Pe'kutāgetcāhi wīmepōwi nō'ki," āhitci īna ma'kwāa. "Āīgwāmezīnutcāhi, Ma'kwehe, āniizāpāniyōhō
10 negwiza," āhitci īna pacitōga. Ä'penutci.

Wāpānigī ä'pazegwītcī iskwāzāa nepānātegi. Äu'kaiātci Ma'kwāni, ä'kegenipenutci. Inā äpyātci äātcimuhätci uze-zāai. "Kacināgwa, pazegwīgu, negwizetige!" Ināpāzegwīātci īnigī uskīnāāgi. Ämāinānāātci īnini Ma'kwāni.
15 Māā'tca'kōwe āpazegwītcī a'kōetcīa. Ämāmātci ume'tāāni uwīpāni tāgwi. Äāpuzätci. Kāpōtwemegu ä'tcāgīpeme'kā-nātci utōtāmāi. Änāganātci ma'kwāni. Kāpōtw'ä'kiāya-āyātci ici'kajīnītcī "Mu, pāpyāece manaha iāāza!" äicitāhätci. Ä'kīcki'tāgi utā'kwe äicizātci. Kāpōtwemegu
20 māucenahīnāha ä'kaska'utci gätci. Kāpōtwe kā'tena äu'kai-ātci. "Haⁿa, wīhāgwāni Ma'kwāa! kemātaneneku'hwīna" ä'ī'tāgi uīai. Änāganātci. Kāpōtwemegu ämātānātci. "Tcīpātci zānu, nemecu," āhinātci. Äā'kwātci cīcā pā'ki Ma'kwāa. Ä'pānāgizātci ä'pemwātci kī'kī'kī, ānezātci.
25 Ä'penutci. Kīcīnezātci, ma'kwāitcāhi āānemīnezātci. Uwīnāniāni cāskāmānutci. Äⁿ, nāitepe'kīnigī īnā ä'pyātci. Ä'ke'tcigī pā'ki. Tcāgīceye'äⁿ ānepānītcī utahīhemāhi.

dusk and midnight, "Bang," he made the tongue resound loudly. Then he entered. At once the little girl went out; she then arranged the tongues nicely. "Fie, this will never do," thought the old man. "To-morrow I will try again," he thought in his heart. "Verily I am going to see Bear also to-morrow."

In the morning he started off; he likewise visited Bear. "Well, Bear, I greatly desire you to lead away my son over there to the falls," he said to that Bear. "Very good, I will do so," he was told. "Tonight verily it will snow again," said that Bear. "Pray do be careful, Bear, yon fellow, my son, is a very good runner I would have you understand," said that old man. Then he went home.

The next morning the little girl rose to her feet and went to fetch water. She tracked the Bear, then she immediately went home. When she got there she told her elder brothers, "Well, get up my sons!" Then these youths rose to their feet. They went to attack that Bear. The youngest born was the last to rise to his feet. He seized his bow and arrows. Then he started forth. Soon indeed he passed by all of his brothers. Then he followed the bear. Soon the tracks went in every direction. "I declare, this fellow may have gone in this direction," he thought in his heart. He ran toward the fall. Soon at some place yonder he searched for tracks. Finally he found the trail. "Now where has the Bear gone! I will surely overtake you," he said to himself. Then he followed him. Soon he overtook him. "Stop, my grandfather!" he said to him. Then the Bear became very angry. As he did not cease his running, without further ado the former shot and killed him. Then he went home. After he had killed him, verily he continued killing bears. He merely cut out the tongues. Well at midnight he came there. He was tired. All his folks were already sleeping. The

Wāpānigi atō'kītcī pacitōga. Änäätcitci ugwizāni ānepānitci. "Hē'a, āgwigānāgwa! kō, tānij yātuge āmipenānāgi negwiza iacēnutci," äicitähätci.

Äpānigi no'ki äwāpuzätci, maskyäguki ähätci. Kāpōt-
 5 wāna ä'pyātci, "Nāhī', Mānetōwe, yō'āyānāni nowīnu,"
 ähi'tāgi īni maskyägwi. Änowītci Mānetōa ämeckwīinätci
 acigāni, negutimegu äaskipāgezinitci uwīināni. "Nāhī',"
 ähinātci īna pacitōa, "Kemīnene negwiza uzāmimāmāne
 nezāwa mītcipāai," ähinātci īnini Mānetōhāni. "Hīni,"
 10 ähitci īna mānetōa, "Manitcāhi wīicimätci, 'kīnānāsutīpwa,'
 kīhīnāwāgi. Inimegu wīizāgicigi nīnāni," ähinātci īnini
 pacitōāni. Ä'penutcitcā īna pacitōa.

Ä, kāpōtwemegu wāpāgi, "Nenītcānesetige, kīāmipena,"
 ähinātci. Wāpāgītciāhi ähāmīwätci īnutā'kwe māskyägugi.
 15 Kāpōtwāna ä'pyāātci. "Nāhī', negwizetige, īniyāpi äwīwā-
 pāmāgi āwazimego ānīizāgwāna," ähinātci, "Mānitcāhi
 icine'kāāne kī'pyätcipenupwa," ähinātci, "Penānitcāhi kīwā-
 nāzipwa."

İnitcāhi äwāpuzāātci. İnā'pyāāātci äwānāzītci. Kāpōtwe-
 20 megu pācītōga ä'tcīgenāgi une'ki. İnimego māhāgi
 ä'penuwätci kwīāzāāgi. Megutcimegu ä'penuwätci mātca-
 'kōetciā äizāgicigi uīnāni äcāpoteskyätci. Ō äkaskāmu-
 nitci; wānitcigemegu wīicaigwāni. Pacitōhatcāhi, "Nāhī',
 pāginātāne, āgwigu wīkās kihāgwini," ähinātci īnihi ugwizahi,
 25 "Pāginātāne." İskwāzāatcāhi, "Ägwīcenīna wī'pāgināgi
 nezezāa; netāpānāwa," ähitci. Ämäiyōtcitcāhi. Hīnāhätci
 ānemasonitci. İnigiwīna pacitōha äwāpuzāātci.

Ä'pāijtcāātci īna skwāzāa. Ä'kwīyāamegutci ä'kīgi äici-
 kutānitci nā'hā"ga ätānwāāgesitci īna iskwāzāa. "Nezezāa,"

next morning the old man awoke. Lo, he saw his son sleeping. "Hey, that never will do! well, pray how can I contrive that my son will disappear?" he thought in his heart.

The next morning again he went for a walk. He went to a pond. He soon arrived there. "Well, Manitou, if you are there, come out," he said to the pond. The Manitou came out. He had a red horn on one side, the other horn was green. "Well," that old man said to him, "I will give you my son; he kills altogether too many game animals," he said to that Manitou. "Very good," said that Manitou; "This verily you will say to them, 'you are to race' you will tell them. Then he will stick fast (?) on my horn," he said to that old man. Then the old man went home.

Well suddenly, as the morning came, "My children, let us move camp," he said to them. Next day they moved camp to near the pond. Soon they arrived there. "Well, my sons, now I want which one runs the swiftest," he said to them. "When I raise my hand (?) you will start," he said to them, "first however you will prepare."

Then they walked off. When they arrived there, they prepared. Suddenly the old man raised his hand. Then the boys started off at full speed. As soon as they ran the youngest stuck fast (?) pierced by (the Manitou's) horn. He could not get it out; he did not know what to do. Verily the old man, "Well, let us leave him, we cannot get it out," he said to those sons of his, "let us leave him." Then verily the little girl said, "I will not leave my elder brother, I am fond of him." Then she wept. She went to where he stood. As for the others and the old man, they went off.

That little girl did not go with them. Incessantly as he went down slowly in the ground that little girl was

ähitci ähinätänutci. “Nahí’, nezii, ma’kwātāpinu. Newānī’ke
nenātainōni änānepāyāni āpacigi nenaha’twiyōwe nenātai-
nōni. Nātenutcāhi. Wahutcihamāni nepii kīhutena inihī-
yōj’pyätōāni,” ähinātci inini uzīmääni.

- 5 Ääpuzätcitcā hīna skwāzāa. Ä’ke’tcipenutci pä’ki äinä-
zānitci äinānemātci uzezääni. Inimegutci äicaitci äcimegutci.
Kāpōtwemegu ä’pyātci inahi äainitci. Ceyetcihi ä’ketcipi-
sunitci, äha’kumiyägāpānitci ämīnātci nātainōni.

“Nahí’, nezii, tāpināha maika’kisōnu; me’tahu’ku’kāni
10 mezi’kwa,” ähinātci uzīmääni ina kwīazāa. Ääpipāhutci ina
iskwāzāa. Kīciātcinītcitcā äuci’tōtci nātainōni. Kīcitō’tci
äzigenāgi ā’kāpi, änemasutci. Kāpōtwemegōna Mānetōa
ä’pyānutāgutci änanāma’kwānigi ä’kwītāckātci. Nīcenwi
māgwāe ä’kwanāga’ki äa’kwāskātci mezigwatāgwi. Änezā-
15 tcitcā ina kwīazāa. “Äⁿ!” ä’kīyahogonitci ugwitepyāgi.
Inemegu äicizātci iskwāzāa. Uzezääni änāāteha pä’gwāski.
‘Ö, ä’tāpesitci.

“Nahí’, nezii,” ähigutci. “Ägwi māhāgi ketahīnemenānāgi
ääiātci wīāāgwini,” ähinātci inini uzīmääni. Ääpuzäätci
20 nānōskwi ketcinānahi ä’kekecitci. Äucigāātci mēcānigi
mātcipīgāni. Kīcigāātci, “Nahí’, nezii, hīniyāpi icācicāāni.
Kīnatcahi māne mezääni kīuci’tu. Kīpitigatu aiyō wīgīāpegi,”
ähinātci inini uzīmääni.

Pä’kimegu ä’tāpānetiātci. Äcitiātciimegu, äicaiātci tcāicwi.
25 Äcācicātci ina kwīazāa. ‘Ö, änō’kihātci tcāgāciginitcihi
mītcipāai. Äuzemihātccāpehe uzīmääni nānātci. Kāpōtwe-

crying hard. "My elder brother," she said as she cried. "Now my little sister, sit quietly. I forgot my medicine where I have been sleeping. Where the pole meets the ground I put my medicine. Fetch it. Where you have been getting water you will get it there, bring it here," he said to his little sister.

Then that girl started off. Then she started at full speed; she sincerely wanted her elder brother to be saved. She did exactly as she was told. Soon she was where the other was. Lo, already he had sunk in far, he was standing in water up to his waist when she gave him the medicine.

"Well, my little sister, go and hide yourself a little ways off; you might be hit by the ice," that boy said to his younger sister. That girl began to run. Verily after she was gone he made medicine. After he made it, he poured it around his waist, then he stood upright. Suddenly the Manitou came to him, thundering as he leapt up. Twice perhaps as high as the top of the trees he jumped up, the ice also. Truly that boy killed him. "Well!" the other floated on top of the water. Then the girl ran thither. Then she saw her elder brother on the edge of the water. Oh she was glad.

"Now, my little sister," she was told, "We will not go where those relations of ours are," he said to his younger sister. They walked off in no particular direction; near by they camped. They built a large grass-house. After they had built it, "Now then, my little sister, I am going to hunt all the time; you will procure plenty of wood. Take it all inside the wigwam here," he said to that younger sister of his.

They were very fond of each other. As they told each other, both of them did. That boy went hunting. Lo, he again killed all kinds of game animals. He would

megu ä'kicäitci mämä'tci, "Nahí," ähitci ina kwiazäa, "aci'keyäpini iwäpämägwe ketahinemenänägi wicaigwähigi. Metäsogunetcähi wiwäpenäni,¹ wige'tenānu.¹ Kicimetäsogüne wäpenäge äēgi wime'pōimetäsogune," ähinätci inini
5 uzimääni.

Wäpäniigi äwäpenäniigi kăpōtwe mähāni zipōāni ähu'kwa-hu'kwaisegi. Kicitcāimetäsogune wäpenägi äme'pugi nā'ka metäsogune äme'pugi. Ä'kwänäga'ki ähinepāgwäpitci ugūna. Ähuwihuwiğiätci.

10 Kăpōtwe mäna Kăgăgiä ä'kiuzätci. Äcäezitciyo pä'ki. Kăpōtwemegu äme'kägi ne'näi, "Kā'a kā'a!" "Ha'o, uskăpăę! Pitiġānu, kīzeni," ähinätci ina kwizäa. Ä'pitiġätci ina Kăgăgiä, pä'kimegu ä'tăpesitci. Ämināätci wiyāzi inini Kăgăgiāni. Kăpōtwemegu, "Nahí, uskăpăę,
15 nōzāmeġo kīātci mohāwa nāwāte, kicinegezute o'ġōna wip-yätci yōho'; tcăgi kīwitāmaāġi," ähinätci inini Kăgăgiāni ina kwiazäa. "Ini'," ähitci ina Kăgăgiä. "Nahi, äwātōnu wiazäi ä'kwimeġokaskianāni," ähinätci Kăgăgiāni. Äāatōtci ina Kăgăgiä ä'kwimeġokaskenägi. "Kām kām kām kām
20 kām kām kām," ähāninutci.

Kăpōtwemegōnā ä'pyätci äacāmätci utapenōnemaġ. Pä'kē' äickwäegihätci, äcäezenitci pä'ki. Kăpōtwemegō änätunāhwätci pätcitcōāni.² Äme'kaāteha kăpōtwe. "Pätcitcō, keġwizayāpi māyāhi uwīgiwa," ähinätci inini pätcitcōāni.
25 "Hīni, hīni, hīni, kwīena, kwīena ähātci mōiyāni neġwiza ähuwigitci. Pä'kiġä netăpezi, askăpăę. Pä'kiġä hīni ä'kătai-păġitā'penāyāni," ähinätci Kăgăgiāni. "Tcăgi nekezutetcāhi o'ġōna ine kīāpena; kīwītāmipenatcāhi," ähinätci kăgăgiāni.

¹ Read -ānwi.

help his little sister any time. Soon when he got everything done rightly, "Well," he said — "in turn now we will see what those relations of ours are doing. Verily ten days it shall rain hard. After ten days of rain then also it shall snow ten days," he said to that younger sister of his.

In the morning it started to rain, these creeks filled up, each and every one of them. Verily it rained ten days; then it also snowed ten days. It snowed; as high as the tops of the trees was the depth of the snow. They were living very comfortably.

Suddenly this Crow walked around. He was very hungry. Suddenly he discovered the smoke-hole. "Caw! Caw!" "Hello, ceremonial attendant, come in, you will eat," said that boy. Then that Crow entered; he was very glad. Then they gave that Crow meat. Suddenly, "Well, ceremonial attendant you are to tell my father if you see him, after the snow has melted to come here; you will accompany all," said that boy to that Crow. "Very good," said the Crow. "Now, take meat on your back as much as you are able," he then said to that Crow. Then that Crow took all he could carry on his back. "Caw! Caw! Caw! Caw! Caw!" he sounded as he went.

Soon when he came he fed his children. They made a great noise because they were very hungry. Suddenly he started off looking for the old man. Soon he found him. "Old man, your son now lives yonder," he said to that old man. "Yes; thanks very much for telling me where my son lives. I am very glad, ceremonial attendant. I am nearly starved to death," he said to that Crow. "Verily after all the snow is melted we will go there; verily you will accompany us," he said to that Crow.

² The exact differences in the meanings of the variants for 'old man' are unclear. In Fox similar unexplained variants occur.

Negezutcitcā o'gōna ine äāātci. Inā ä'pyāātci. Ä'paitcāhi-
 acāmātcī ina kwīazāa kā'kāmi. Pā'kigā äcāesitci inigi
 pacitōa ugwizahi. "Nahī', askāpāę, iniyāpi ikīgānoāni,
 wātcāhunu," ähinātci inini Kāgāgiāni ina kwīazāa. Äwu-
 5 tcāhutcitcāhi ina Kāgāgiā wīnenwi nä'tai. Kāpōtwemegu
 ä'kīcezīgātci, ähugwāesutci. "Nahī', nā'tumī' pacitōha
 ugwizai tǎgwi wīzeniāgi." Äizenitcitcā inigi pacitōa ugwizai.
 Kāpōtwemego, "Hwe'!" ähitci neguti. "Hwe'! 'Hwe'!
 'Hwe'!" ähiowātci. Kāpōtwe tcāgi ähācītītcī. Ämyāneskā-
 10 gutcitcā hī'ni wī'nenwi. Kāpōtwemegu änepō'iwātci tcāgi.

"Mu! Kacitcāicawāgi kī'kānāgi, uskāpāę?" ähinātci ina
 kwīazāa inini Kāgāgiāni, "Nahī', maipāgici maskyāgugi;
 wīnwāwa kātäānetāmōgi inahi wī'kīitāātci nepigi," ähinātci
 inini Kāgāgiāni. Ämaipāginātci cā ina Kāgāgiā inih
 15 pacitōa ugwizai tcāgi. "Tōtōwāgi wīhināpitcāhi," ähinātci cā
 hīnini Kāgāgiāni. Ätōtōitcitcā hīnigi yōwe me'tozāneniāgi.

Īnitcāā'kwitci.

9. Āmānōgayāgi.

Ähuwigitcitcā mähāgi, ineniwa uwīyāni tǎgwi. Ähugwi-
 zāiātci. Äcawezitci ä'pāimegukaskinesātci uwīyāni ina
 20 ineniwa. Kāpōtwemegu ina i'kwāwa änene'kānetāgi wīu-
 tcikaski'tōtci wīmītci., Kāpōtwemegu ä'penahā'kwātci,
 ma'kwānimegu änene'kānemātci., Megutcimegu wītcāyātci
 äwāpusānitci äcīcānitci, wīnatcāhi äwīgi megutcimegu ä'kī-
 ciwaiyātci nitci äwāpuzāteha. Ma'kwāni ähuwīginitci acitci-
 25 megu ä'pyātci änāgāmuteha. Mānitcā äcīnāgātci pihi: —

"Kecīmāta'kwā, nīawī kepyātūne, nīawī kepyātūne,

The snow melted; then they went there. They arrived there. Verily that boy did not feed them immediately. The old man and sons were extremely hungry. "Well, ceremonial attendant, now I am going to perform a feast of my clan — prepare a meal," that boy said to that Crow. Verily that Crow cooked the fat also. Soon he was done cooking, he served the food. "Well, invite the old man and his sons to eat." Verily then these, the old man and his sons, ate. Soon, "Well!" said one. "Well! Well! Well!" they said among themselves. Soon verily they were made sick by that fat. Soon they all died.

"Well, what ails your friends, ceremonial attendant?" that boy said to the Crow. "Well! go and throw them into the pond; they wanted to stay there in the water," he said to that Crow. Verily then he started to throw them in, namely, the old man and all his sons. "Bull frogs, verily they will be called," he said to that Crow. Verily they became bull-frogs, those who were formerly people.

This is really the end.

9. Harlots.

It was where there were living, a man together with his wife. They had a son. They were hungry since the man really could not find any game to kill. After a while the woman thought of how she would be able to get something to eat. After a while she combed her hair, for she was thinking about a bear. As soon as her husband had started away on the hunt she also started away as soon as he was gone. When she drew nigh to where a bear lived she sang a song. Now this is the way, it is said, she sang: —

"O Ketcimātā'kwä, I bring myself to thee, I bring myself

ke'tcīmezāwī'kegi hīnāhīnāpīcinwa āwazi mō'tci. Ketcīmātā-
 'kwā, nīawī kepyātune, nīawī kepyātune, ke'tcīmezāwī'kegi
 hīnāhīnāpīcinwa āwazi mō'tci."

Inimego ä'peminūwitci ma'kwaha. Ämänātcī īnini
 5 i'kwāāni. Kāpōtwemego ä'kīcimānātcī, "Nahi," ähinātcī,
 "wāpātānumego ine'kīhi wī'pāgyācwiyanāni."¹

Inimegu īna i'kwāwa ä'pāgyācwāteha ine'kīhi tazwimego
 wīicām wātci. Inimego ä'penuteha kīcipāgyācwātci. Ināhi
 ä'pyātcī ähuwīgītcī äwutcāutci īnini ine'kīhi ma'kwāni.
 10 Inināha ä'kīceswātci äām wāwāteha. Kīciwīseniwātci ähā-
 tcimohātci ugwizāhāni, "Kāda wīna ātcimūhiä'kāni kōza
 ähām wāgwe īnekīhi ma'kwaha."

"Hīni," ähiteha hīna kwīazāha.

Kāpōtwemegu ä'pyāteha hīna ineniwa. Ä'paimēgua-
 15 wīyāhipyātōtcī. Kāpōtwe nō'ki ä'wāpāgi äcīcātci.

Nō'kimegu kīciwāpusānitci hīna i'kwāwa īnimegutci
 äicawitci nīāniā. Nāzōnāmegi īni äicawitci ä'kāskihāteha
 hīna ineniwa äicawīnitci. Äpenātcīgāhe äwīgāzītcī ä'kōge-
 nāteha ugwizāāni. Icawāna kāpōtwemego hīna kwīazāha,
 20 "Nihātcimuhāwa nōza," äicitāhātci. Ine'kīhimego äāgwā-
 nā'tāgi wīyāzi. Äwīacāmātcī äicitāhātci ōzāni.

Kāpōtwemego ä'pyātcī hīna ineniwa. Kwāā'kwimegutci
 ōzāni ä'pyānitci īne ähātci ä'tcītāpīnitci. Änāhi'kwā'pītcī
 ähu'pwāmīnitci. "Nōze," ähinātcī; ämāinānātcī äü'kwā'kā-
 25 nīnitci; ähutūnīnitci, ähinetunāskātci. Ämīnātcī kīmōtcī īni
 ine'kīhi wīyāzāhi. Kāpōtwemegu änōwītci hīna i'kwāwa.
 Inimego änānatu'tawāteha hīna ineniwa ugwizāhāni, "Tāte-

¹ In a note Dr. Jones gives the termination as *-āni*. That is wrong: the termination is *-iyānāni*, a transitive form of the conjunctive of the interrogative mode with *thou* as subject and *me* as object. The Fox correspondent is *-iwānāni*. For the phonetics "Notes on the condition of the texts," below.

to thee; it is on a big island he lies big of form
O Ketcimätā⁴kwä, I bring myself to thee, I bring myself
to thee, it is on a big island he lies big of form.”¹

Thereupon the bear started and came on out of the tree. Then he lay with that woman. Presently when he was done lying with her he said to her, “Now then, take a look at how little thou wilt cut off from me.”

And so it came to pass that the woman cut off from him as little as she wished to give those at home to eat. Thereupon she went home after she had cut off some flesh from him. When she came there where she lived she cooked for food the little of the bear she had fetched. When she had done cooking it then they ate of it. When they were done eating she then said to her son, “Don’t tell him thy father that we ate a little bear.”

“So shall it be,” said the boy.

After a while the man came home. He did not bring anything home. Soon again at daylight he went hunting.

Again after he went away, that woman right away did just the same. The third time she did so, then that man suspected what she was doing. Every time she was careful when she bathed her son. But soon that boy, “I will tell my father,” he thought in his heart. A little bit of meat he held in his mouth. That he would give it to his father, he thought in his heart.

Soon that man came. As soon as his father came, he went to where the other was sitting. He rested on his lap. “Father,” he said to him; he grabbed him around the neck; to his mouth he turned his own mouth. He secretly gave him that little bit of meat. Suddenly that woman went out. Then the man asked his son again and again, “Where verily did you get this meat?” is what

¹ The precise meaning of the song is obscure; but phallic references are clear.

pitcāhi wātenāmāni mānihi wiyāzāhi?" āhinātcī īnini ugwi-
zāhāni. "Hō, negyatcāhi wāutciyānini ācīcāāni penahā'k-
wāwāpehe īnimegāpehe āwāpusātci; mānimegu utā'kwe
iciwāpusāwāpehe." "Hīni," āhitci īna ineniwa, "wāpāge
5 nīa'kāmawāa. Kātātcihī ātcimohiyā'kāni." "Hīni, īni
nīicawi ācimiyāni, nōze," āhināteha ōzāni hīna kwīazāha.

Wāpāgimego ānānōne'kītcī īna ineniwa; utā'kwe ā'tānā-
tcimohegutcī ugwiwāni āhātci. Kāpōtwemegu māucenahi-
nāha ātcitāpitci āha'kāmawāteha uwīāni i'pyānitci.

10 Kīciwāiyatcīnitci mānaha i'kwāwa ā'penahā'kwātci ānā-
nōne'kītcī, āwāpusātci. Kāpōtwemegu ānāgāmutcī. Mānā-
cināgātci penātci: (see song above).

Ānenutewātehatcāhi mānaha ineniwa ānāgāmunitci u(w)i-
wāni. Īnimego āwānāzītci āwīmāinānātci. Kāpōtwemegu
15 ānāwātci ma'kwāni ā'pyānitci uwīāni tāgwi. Kāpōtwemegu
āmānetīniteha. Īni'tcāmeago āmāinānāteha. Megutcihcāhi
hīna i'kwāwa ānāwātci unāpāmāni ā'pyātcike'tcipenunitci
āzāzākigi, "Nenāpāme," āi'ketutci, "nemetācō'kāgwa mā-
naha ma'kwaha," āhitci. "Āhāhe, kenāunekoho," āhicātci-
20 mohātci hīna ineni(w)a. Ānesātcihcāhi īnini ma'kwāni.
Hīnatcāhi i'kwāwa, "Nenāpāme pā'kemegōni i'ke'tciwīseni-
yāgwe." "Āhāhe," āhinātcī īna ineniwa. Ā'pecināwātci
īnini ma'kwāni. Kāpōtwemego ā'penowātci; ā'pyāwātci
īnāhi. "Nahi, wutcāhunu, mānemegu kīceswi mānaha ma-
25 'kwaha." Āwutcāhuwātci; āāsemihātci uwīāni. Kāpōtwe-
megu ā'kīceswāwāteha, āwīzeniātci. Ā'penātcimegu īna
i'kwāwa, "Nenāpāme," āhinātcī īnini ineniwāni.

Kāpōtwemego ā'kīputcāwātci. Ā'pōnizenyātci īna
ineniwa. "Cīye ne'kī'putce," āhinātcī unāpāmāni. "Wī-
30 zeninupina, wīzeniānikuhu ketecitāhe iyeceyehe utcihi."
"Āgwi," āhitci īna i'kwāwa. "Ceyekuhu ne'kī'putce."
Āmainānātci īnini ōwīwāni. Me'tegōhi āmānutci. Āzegi-
'kenāmawātci wiyāzi īnāhi utūnegi. Kāpōtwemegu ānezātci.

he said to that son of his. "Oh verily my mother, whenever you are hunting, combs her hair whenever she begins to walk yonder; this indeed is the direction towards which she always begins to walk." "Very good," said the man, "to-morrow I will watch her. Pray do not tell her." "Very good; I will do as you tell me, father," said that boy to his father.

The next day that man got ready; in the direction he was told by his son he went. Soon he sat down somewhere to watch his wife come.

After he went away, this woman combed her hair, got ready, and began to walk off. Suddenly she sang. This is what she sang all the time. (See the song above).

This man verily heard his wife sing. Then was when he was ready to attack her. Suddenly he saw the bear and his wife come. Soon they copulated. Then it was when he attacked them. Right away when that woman saw her husband running towards them at full speed, she cried aloud, "My husband," she said, "this bear is raping me," she said. "Yes, I truly saw you," so that man said to her. Verily he killed that bear. Truly that woman (said), "Husband, very plentifully we will eat." "Yes," that man said to her. They skinned that bear. Soon indeed they went home; they arrived there. "Come, prepare a meal; cook much of this bear." Then they cooked; he helped his wife. Soon after they were finished cooking the bear; they ate. All the time that woman said to that man, "My husband."

Soon their bellies were filled. Then that man stopped eating. "Already am I filled," she said to her husband. "Go on eating; you wanted to eat, so you thought in your heart long before now." "No," said the woman. "Already I have a full belly." Then he started to attack his wife. He took a stick. He forced meat down her

Ä'pecināteha īnini ōwīāni. Wānātcīhi! āme'kawātcī āpenō-
hāhāni īnahi ūce'kegi. Ämāmātcī īnini āpenōhāhāni; āmā-
winahazātcī tāpināha me'tegōhegi ä'pāskyānigi.

Kāpōtwemegu ä'kīcāwītcī tcāgi. Äwāpicācīcātcī ānāne-
5 sāteha ma'kwahi, pecegezīahi, mecāāahi, tcāgimego ācigi-
nitcīhi. Ä'pāpyānātcī. Kāpōtwemegu āmānā'tōwātcī tcāgi
ācigenigi wīyāzi. Uwātā'kwāieni¹ āuci'tawāteha ugwizāni.
Ähāgōtawātcī ä'kwitāpa'kwīnitcī wīcīmītcīnitcī. Ämāmītcī-
tcītcā īna kwīazāha īnini.

10 Kāpōtwemego hīna kwīazāha ānānōwa'tātcī uwī'pemā-
hāni. Ä'pāpānātcī'tōtcāpehe. Ä'paike'kānetāgi āyāmīgā-
tānigwāhīni. Kāpōtwānahi, "Īnugi nīa'kawāpāta," āicitāhātcī.

Negutenwītcāhi ānōwa'tātcī, megutcimego kīcinōwa'tātcī
ānuwīātci. Wāna'tcīhi, ānāwātcī kwīazāhāhāni āhānini-
15 pahonitcī ä'pītcīsānitcī me'tegōhegi ä'pō'kyāhinigi. Īni'tcā
āhāteha. "Kākemōtemi nīpāni," āhināteha īnini kwīazāhāni.
"Āgwītcā," āhigutci. "Nīnatcāhi nōza nekīci'tāgwa māhāni,"
āhitcī hīna kwīezāāha.

Kāpōtwemegu ä'pōnītānwāātītcī. Ä'kīnīcīāteha. Kāpō-
20 twemego zīpōhegi āhāwātcī. Ätacānenwīātci. Kāpōtwemego
āwāpusāteha āhāwātcī ōzwāwāni āhuwīgenitcī. A'tcīkenū-
hitatcā hīna uzezāhāni āhātcīmuhātcī, "Nahi, nezeze, kīhā-
tcīmuhēnetcāhi wīcawiyāgwe. Äyāgwe a'kāne'kwāgāniyāpi
kīacāmegōpena. Mānitcāhi wīhicawiyāni," āhinātcī hīnini
25 uzezāhāni, "Nīnepā'kānu. Kīcezāmegetcāhi hīni tāgwahāni
ä'tacīkācenāni kīha'tu. Īnimegu iāmātcīhiyāni. Īnimego
wīcīpiyāni. Īni hīni tāgwahāni wīzīgeskāmāni. Āgwītcāhi
wīmītcīyāgwīni." "Īnī," āhinātcī uzīmāhāni.

Äwāpuzāātci. Kāpōtwemego hīnāhi ä'pyāwātcī. Äcitci-
30 tcāpyā(w)ātci ānōmātcī īnini uzīmāhāni. Ä'pītīgāwāteha,

¹ A pouch made from the tripe of a deer. It is used for keeping fat and meat. It is covered over with skins, and the contents kept for half a year even. W. J.

throat. Soon he killed her. Then he flayed his wife. Behold! he found a little child in her belly. He took that little child; he put him a little way off in a small hollow tree.

Soon he finished all. Then he began hunting, he would kill bears, deer, elk, every kind there are. He would bring them. Soon they had plenty of all kinds of meat. He made a skin-pouch for his son. He hung it at a place where he could reach it so he could eat. Then that boy would eat all the time.

Soon that boy would shoot his arrows out. He would lose every one. He did not know where they went to. Well soon, "Now I will watch for them this time," he thought in his heart.

One time when he shot out, right away as soon as he had shot out he ran out. Behold, he saw a little boy running on, the latter ran into a small hollow tree. He (the former) went there. "You stole my arrows!" he said to that boy. "Oh no," he was told. "My father made these for me," said that little boy.

Soon they stopped quarreling with each other. They went together. Soon they went to the creek. They were swimming. Soon they started off, and went where their father lived. Verily the little boy told his older brother, "Well, my elder brother, I will tell you what we will do. When we get there we will be given that woman's dandruff to eat. This truly is what I will do," he said to his elder brother, "I will play asleep. After that Indian corn-meal is cooked put it by my feet. Then you will wake me. I will stretch. Then I will spill that Indian corn-meal with my foot. In that way we truly will not eat it." "Very good," he said to his little brother.

Then they began to walk. Soon they arrived there. When they came near he carried that little brother of his

“Hā’u!” ähinetci. “Ke’pyāpwa,” ähinetci. “Ähähe,
 ne’pyāpenāguhu,” ähiowātcī. “Tcīpātāpigu,” ähinetci,
 “Kīwīzenipwa,” ähinetci. Ä’tcītāpiātci. Ämänetōitcīgāhi.
 Ä’ke’kenetāgi awiyāhi. Ä’ke’känemāātcī äcitāhānitci ugi-
 5 ‘wāwāni.

Kāpōtwemegu ä’kīciwutcāhetci änepä’kānitci hīna uzīme-
 māha. Äāmātcihātci hīna uzezemāha. Kāpōtwemegu hīna
 ätcigenōhita ä’tō’kītcī ähinwāsutci; äzīgeskāgitcā hīni äcā-
 metci. Äā’kwātautci. “Ägwi nō’ki wīa’tcāhenāgīni,”
 10 ähineteha.

Äwāpusāātcī. Kāpōtwemegu ä’peme’kātci änezāātcī
 pecegeziāni; äwutcāuwātci. Ätacitacizeniātci. Kīciwīzeni-
 āteha, ämāimegucācōskwāhōziwātci azenigi.

Kāpōtwemegu änāāwātci Wīza’kāni. Ināmegu ätcige-
 15 nōhita, “Ku, Wīza’kā ānāga! Nepāwa,” ähitci. “Nī’pem-
 wāwa,” ähinātci inini uzezāāni. “Kāta’!” ähigutci. “Māne-
 tuiwāgā hīna,” ähinātci hīnini uzīmāni. “Kāta’, pōnipemwi,”
 ähinātci. “Kä’tenāmegu wī’pōnimi,” ähinātci ina Wīza’kāa.
 “Wī’pemwitce,” ähināteha. “Nahi’, ketātcimoheneyōwe
 20 ämänetōitci. Pezetaīnahi änenō’tō’kiyātuge.”

Inimego äuwī’kānetiyāteha. Äwāpuzāātcī. Ä’kuzetiātci
 tcāwīcwī. Pā’kigāhe äwāneskāhitci tcāgi. Inimego ä’kwicigi.

10. Ugimāa äēgi Ugwizāni.

Ähuwīgītcī āneta māhāgi. Ugimāatcāhi ugwizāni ämā-
 ma’kadāinitci ätāpānātci pā’ki. “Wīugimāiwa nepōhiāne,”
 25 ähinātci me’tozāneniai.

on his back. Then they entered. "How do you do," they were told. "You have come," they were told. "Yes, we really have come," they said. "Sit down," they were told, "You will eat," they were told. They sat down. They were of the nature of manitous. They understood everything. They understood what their mother was thinking in her heart.

Soon after food was cooked for them, that younger brother pretended to go asleep. Then his older brother woke him up. Soon that little boy made believe he woke up; he spilled with his foot what was given them to eat. They were angry at him. "Not again will we cook for you," they were told.

They began to walk on. Soon while tramping along they killed a deer, they cooked it. They took their time eating. After they had eaten, they slid on a stone.

Soon they saw Wīza'kā'ą. That little one, "Well! Wīza'kā'ą is yonder! He's asleep," he said. "I am going to shoot at him," he said to his elder brother. "Don't," he was told, "He is the nature of a manitou," he said to his younger brother. "Don't, quit shooting at him," he said to him. "Enough, stop bothering him," yonder Wīza'kā'ą said to him. "Let him shoot at me," he said to them. "Now, I told you before he was the nature of a manitou. Listen to him now; he probably heard you."

Then they became friends. They walked away. The pair were afraid of each other. They all were mischievous. That is all.

10. A Chief and his Son.

It was where some of these persons lived. The chief truly was fond of his son who constantly fasted. "He will be chief when I die," he said to the people.

Änīcwihātcihcāhi 'owīa'i īna ugimāa. Ä'paitcāhimenwā-nemegutci īnini ugīāni īna kwīazāa. Kāpōtwe negutenwī, "Nahi', wītāminu āmāmānezāāni," āhinātci īna i'kwāwa īnini kwīazāāni. Äwītāmātcihcāhi. Kāpōtwe ānezātci
5 kwīazāa meckwimīnāni ä'paigāhipä'kinepeninitci. Kāpōtwe-megu pä'kānāzānitci. "Nahayō awīnu," āhinātci īna kwīazāa īnini ugīāni, "Māni nīcīkīōze," āhinātci.

Äwāpuzātci īna kwīazāa. Kīcīātcihcāhi īna i'kwāa ä'pā-pä'kyānutautci īnini meckwimīnāni uneskugi umāzānugi
10 äēgi. Ä'penutcihcāji; āhanemimāiyōtci.

Īna pyāātci āhātcihcāhi unāpāmāni, "Imetāco'kaitcāi¹ kegwīza," āhinātci īnini ugimāāni. Äpāpīnezōātci īna 'kwāa. "Īnī'," āhitci pacitōa. "Ku, pä'kiyāhapa wāneskāitci ne-gwīza," äicitāhātci. "Nahi', nīnāgānāpena," äicitāhātci.

15 Kāpōtwe negutenwī äcīcānitci āhāmīātci āgāmi ke'tci-kāmīe ici. Äⁿ, pyāātci uskīnāā. Cāskānāmegi mātepōni. Äwānitcihcāhi äyānigwāni utā'kwe.

'Ō, äcācegecigi pägicimonigitcāhi ānenuātci ugyāni āmayōnitci, tāgaigāi ānenu'taātci: "Negwīhīⁿ īna'yōwe
20 ānānepāāni keta'tōne meguzi, a'pahigāni, utcā'tci," āhinātā-mutci īna kwīazāa pä'ki ugyāni. Wānitcihcāhi ä'tacimā-yōnigwāni īnini ugyāni. Īnāhātci, ānānepātci, āme'kāgi meguzi, a'pahigāni, utcā'tci, ānaha'tōtci.

Kāpōtwe nānōskwe äwāpuzātci, ä'kīātcihcāhi. Ä'peme-
25 kātci. Kāpōtweneguti ānenu'taātci, pyātcihcāhi, "Tu'wa, tu'wa. Nātunāhu'ku Ä'kātahōneta."² Ä'pyātcihcāhi. "Kacināgwa," äicitāhātci, äāgōsīci meckwā'kwāni. Ä'kwā-nāgezīnitci āpiāpitci.

¹ The word stands for *-cīcāi*.

² A word not used in ordinary speech. W. J.

Now that chief had two wives. That boy was not at all liked by this aunt¹ of his. Suddenly once, "Well, come with me when I go after wood," that woman said to that boy. Accordingly he accompanied her. Soon the boy (apparently) killed a red-bird; the latter was not quite dead. Soon he came very much to life. "Stay here," said that boy to this aunt of his, "I am going to walk in this direction," he said to her.

That boy started out to walk. After he was gone that woman was scratched by that red-bird on her groin and also on her vulva. She went home; she cried on her way.

When she arrived there, she said to her husband, "Truly your son tried to rape me," she said to that chief. That woman lied. "Very good," said the old man. "Certainly my son is very bad," he thought in his heart. "Well, we will leave him," he thought in his heart.

Suddenly once when the other was hunting, they moved across the great sea. Well, this young man returned. He saw merely the deserted camp. He did not know which direction they went.

Well, while he was lying down at sunset, he heard his mother weeping — barely did he hear her: "My son, at the foot where you formerly slept I have put for you a moccasin peg, buckskin patch, sinew," fondly cried out that boy's own mother. He did not know where his mother was weeping. He went where he had been in the habit of sleeping; there he found a moccasin peg, buckskin patch, sinew; he put them away.

Suddenly he started off, walking in no fixed direction. He was feeling lonely. He walked along. Suddenly as he went he heard some one. "Tu^rwa, tu^rwa, look for The-One-Left-Behind." They came. "Well," he thought in his heart, then he climbed a cedar tree. He sat down at the very top.

¹ Mother's sister; showing the chief married two sisters.

Käpōtwe māna inenā inahi ä'pyātcī, māmōnetcai ānema-nemaswigāpānitci. "Hu, kīcena mähāgi¹ yōhō āinitci ā'katahōnemetci," āhinātcī ina utayāi. "Nīāgōsitcāi," āhinātcī utayāi. "Ayō'tca aite pemāhegi nīnīza'ke. Inī
5 āmāinānāgwe kīnezāpwa," āhinātcī māmōnetcai.

Äwāpāzītci ina nenīa. Käpōtwemegu inā ä'pyātcī āainitci ā'kātahōnemetci. Māna wīna ā'katahōneta ä'kī'kāzītci tegāi āmenwa'kinigi wīcitāgeskaātcī inini ineniāni. Käpō-twetcāi inahi ä'pyātāzīnitci. Ä'tāgeskaātcī; ä'kīpeskaātcī.
10 "Ine ihāwa, netaitige, Ä'katahōneta. Ämu'ku, tcāgame'ku," āhitci ina Ä'katahōneta. Inī inigi māmōnetcāgi āhamuwātci inini ineniāni. Äme'tcihātci Ä'katahōneta. Ä'pīpemwātci inīhi māmōnetcāi. Ä'pe'taātcī ānīgacaātcī, äu'kuswātci inīhi māmōnetcāi.

15 Kīcu'kuswātci äwāpuzātci; ä'pāpāme'kātci. Käpōtwe-megu wīgiyāpi ānāmegi ä'tacinīmīnitci pacitōai nīcwi. Äapaigāhenenwāpīnitci. "Ä'katahōneta maniinātagā," āicināgānitci. Pe'kwā'katānāni ä'kegegānitci. Nanōskwā-pehe ä'pāgātcīgānitci; me'tegōni ä'kātahāminitci. "Mu!"
20 äicitāhātci ina Ä'katahōneta, "tāniweyātuge āmī'penānāgi? Pā'kimegu netaciwāpacihegōgi!"

Käpōtwānāmegi āpi'kānāni² nīcwi. "Kwāgunā'yuyātuge mānihi?" äicitāhātci. Äwāpuzātc utā'kwe ānāpyānigi wānā-tcīhi ānānepinātenitci yātuge. Äayōnitci inī tātāgi āi'paipā-
25 nātezīnitci. Nepigitcāhi ānāpyānigi ä'kīckātegi. Ähinā-pyātcī³ negutimegu yātuge āmāmānezānitci āipaikīānīnitci

¹ The plural seems entirely out of place.

² The name also for the strap which women use in carrying burdens. The strap passes over the forehead and over the shoulders at the back where the load is. W. J.

Suddenly where that man came, lions were standing. "Well, I doubt if the fellow who was left is here," he said to those pets of his. "I am going to climb," he said to those pets of his. "If indeed he is here (in the tree) above, I will throw him down. When you attack him you are to kill him," the man said to the lions.

That man started to climbing. Soon he arrived at the place where the one who was left behind was. As for the one who was left behind, he climbed a little higher so he might kick that man on a pleasant spot on the ground. Truly soon the other came close in his ascent. Then he kicked him off; he knocked him off. "There the Fellow-Who-Was-Left-Behind goes, my pets, eat him, eat him up!" said He-Who-Was-Left-Behind. Then those lions ate that man. Then He-Who-Was-Left-Behind descended, whereupon he shot those lions in succession. Then he kindled a fire; he made a big fire; then he burned those lions.

After he burned them he started off; he walked along. Soon he saw a house where two old men were dancing. They could not see. "This is how I would hit The-One-Left-Behind," so he sang. He danced with war clubs. He struck in all directions; he hit trees. "Well!" thought He-Who-Was-Left-Behind, "how pray shall I get the better of them? They are making great fun of me!"

Soon he saw two raw-hide carrying straps. "Pray what is this?" he thought in his heart. As he walked in a certain direction to his amazement the strap extended in the air to where they were accustomed to draw water. They used it presumably so they would not hurt themselves. Truly in the water at the base of the cliff was where it hung. One likely enough extended to where they were in the habit of cutting wood so that they would

³ An extraordinary form; the terminal inanimate pronoun apparently is lacking.

īnihi pacitōaj. Ä'kāpya a'kinigi āhināpyātcī¹ negutīni
api'kāni.

Kāpōtwe māhāgi pacitōgāgi, "Nahi, pacito', ceye wutcā-
hotāne," āhiowātci. "Pacito', nepi nīnāte," āhitci neguti.
5 "Kīna kīmāneze," āhitātci. Äwāpuzāātci. Nāpinātegatcāj
kapōtwāyāhipeme'kātcī ä'pānetcāskānaātci ä'kīpizātci āāze-
tegi utci, ä'tcāpōgizātci, ä'panātcihātci uta'ku'kōāni. Kāpō-
twemegu ä'kaskiketāzītci, ä'penutci. Īni māna nā'ka māne-
zāta ä'kāa'pyāa'kinigi ä'kīwāizagine'kātcigi. Hē, A'kata-
10 hōneta pā'ki ä'tāpezitci, ä'āne'ānegitāhātci.

Kāpōtwāpunitci mānezāta, ä'ā'kwātci pā'ki. "Nahe',
pacitō'," āhitci. "Kwāgunā tātāgi wātci āzazaga'ki ināpyāāni²
api'kāni?" "Äe, pāgitcipōnuānu, pacito!" āhitci īna kutaga,
"Īceyuhō' āwāzetegi āināpyāāni wātcīninuwāāni," āhinātci
15 īnini uwī'kānāni, "Ä'āzetegi netutci za nepanātcihāwa neta-
'ku'kunāna." "Ö, pōnuānu, pacito! Īcegu ketecimi āa'kā-
apyāa'kigi āhināpyāāni," āhitci īna nāpinātega. "Pōnuānu,"
tcāicwi āhitīci. Kāpōtwāmīgātīci, 'āhitcāhimīgātīci.
"Kācina pācitu!" āhitci neguti. "Ägwīyo nīna īne inā-
20 piāānini āwāzetegi." Kutāga nā'ka, "Nīnatcā āēgi āgwi īne
ināpyāānini āa'kāpyāa'kigi." āhitci. "'Ku, kacina, pacito
A'katakōneta yōwīna kīōzā'kitci." "'Ku, kātēna, pacito,
menāguzia tātāgi," āhitci. "'Ku, kā'tenayu, pacito," āhitci
kutāga. "Äyu'ku' ne'tai, pacitohetige. Kacināpī wīcai-
25 āgwe?" āhinātci īna Ä'katakōneta. "Hō, wīnezenāge kuho'!"
āhioātci īnigi pacitōāgi. "Īnī', kīnecipwa," āhinātci īna
Ä'katakōneta, "Icēwāna tcāicwe kīnecipwa, tcāināhatcāhi

¹ An extraordinary form; the terminal inanimate pronoun apparently is lacking.

² The translation implies reading -pyāāni. The passage is a desperate one.

men would not lose their way. On a thorn bush on the ground was where one rawhide strap extended.

Soon these old men, "Well old man, let us cook a meal," they said among themselves. "Old man, I will fetch water," said one. "You will cut wood," they said to each other. They started off. Verily he who went after water suddenly while walking slipped; he fell off the bank; he fell in the water; he spoiled his kettle. Soon he finally managed to climb out, then he went home. Then likewise this the wood-chopper hurt his hand on the thorn bush on the ground. Then the One-Who-Was-Left-Behind was very glad; he laughed.

Suddenly the woodchopper stopped; he became very angry. "Well, old man," he said, "what is the presumable reason you hang on (?) the rawhide strap in the thicket?" "Well confound it, just shut up, old man," said the other. "Just because you're hanging on the high bank is the reason you said that," he said to this friend of his, "I fell off the high bank and spoiled our kettle." "Oh just shut up, old man, you are just telling me that because you are hanging on the thorn tree on the ground," said he who went after the water. "Shut up," each said to each other. Soon they were fighting; truly they were fighting. "Well old man," said one, "I wasn't hanging on the steep bank." The other also said, "I too didn't hang on the thorn-tree on the ground," said he. "Well old man, as for He-Who-Was-Left-Behind, he may be walking about here." "Now really old man, I think I smell him," he said. "Well maybe he is here, old man," said the other. "I am here, old men, what pray are you going to do?" He-Who-Was-Left-Behind said to them. "Oh we shall certainly kill you!" those old men said. "Very good, you will kill me," He-Who-Was-Left-Behind said to them, "but both of you will have to kill me, truly

kīpāgāmipwa," ähinātcī īnihi pacitō'aj, "ayōtcāhi nīnahe-
 'kwāpi tcāine'kihi tcāināha īni i'pāgāmiyāgwe; ke'kinaātcī-
 tcāhi 'Nahī', nī'hi,' īnimegu i'pāgāmiyāgwe." "Hīni',"
 ähioātcī inigi pacitōāgi. Äwānāziātcitcāi. Kāpōtwemegu,
 5 "Nahī'," ähitci īna uskinaāa. Nānātcimegu mānutci äici-
 za'utci; äwāitci pāgātītctcā īnigi pacitō'āgi ānezētītcī.
 "U'e, nezāwāgi 'Ä'kātahōnemetcini!" ähitci īna Ä'kātahō-
 neta; ä'āne'ānegitāhātci, ätäpezitci. Äwāpuzātci kāpōtwe.

Kāpōtwemegu ke'tcigāmī'j ä'pyānutāgi. Äcācegecigi
 10 kāpōtwe ä'pyānitci Ketcigānāhāni, "Ägāmāhegiyāpi uīgīāgi
 kegya kōza. Kegyāmeگو pā'kimāmayōwa. Kegwīnome-
 gwa. Icewāna kutāgāni mīnāpi kwiazāāni wīwāni'utci
 tātāgi," ähigutci īnini Ketcigānāāni. "Hīni," ähinātcī, "Pā'ki
 nemenwitāhe ähātcimohiyāni. Īnitcāhi wīnātaigāpaiyāni,"
 15 'ähinātcī īnini Ketcigānāāni.

Äcācegicigīna äātaātāapācigi. Kāpōtwemego ānāwātci
 Wīnāgāāni āpemegi ä'kīwaya'igānitci. Kāpōtwe ke'tcine
 ä'pyānitci.

"Hē, nemecu, pyānu. Kī'kā'peieci," ähinātcī. "Hīni,"
 20 ähitci Wīnāgāwa, "ayō'tcāhi nepe'kwānegi kīceginine.
 Icewāna nemyāciāguzi. Nāpāni¹ ke'kinawātcitcāhi paitcā-
 hizī'kānwiāne īnā'kīpyāpena äyāāgwe," ähinātcī īnini Ä'ka-
 tōnemetcini.

Äwāpuzāātcitcāhi. A'kwitcipe'kwāni ä'anemā'pitci īnini
 25 Wīnāgāhāni āpemegi ähānitci. Kāpōtwe tāgāi ānāmegi
 nepi. Kāpōtwe āgāmāhegi äicizānitci. "Tānācaiāni, nōci'i?"
 ähigutci. "Ö, ceyetcāhi kemyāciāone, nemecu," ähitci īna

¹ The translation and punctuation are based on Dr. Jones' note that the word has the same meaning as *icewāna*.

you will hit me at the same time," he said to those old men, "here verily I will sit down in the centre so that then at the same time you will hit me; verily at the signal 'Come now,' then indeed you will hit me." "Very good," said these old men. They then made ready. Soon indeed, "Now," said the young man. He also jumped close to where they were; verily at the same time those old men hit each other and they killed each other. "Gad, they killed 'The-One-That-Was-Left!'" said He-Who-Was-Left-Behind; he laughed a long time, he was glad. Soon he walked away.

Soon he came to a great sea. When he was lying down suddenly a Chickadee came, "Across the ocean indeed live your mother and father. Your mother has wept exceedingly. She is lonesome for you. But there is another boy given her presumably to be adopted," he was told by that Chickadee. "Very well," he said, "very glad am I in my heart that you have told me. Well I think I will go across the sea," he said to that Chickadee.

As he lay down, he lay on his back with his face up. Suddenly he saw a Buzzard in the sky as the latter soared round and round. Soon he came near.

"Oh my grandfather come here, take me across there," he said to him. "Very good," said the Buzzard, "right here on my back lie down. But I smell bad. But if you do not throw up you will know by that sign that we shall arrive where we start for," he said to Him-Who-Was-Left-Behind.

Verily they started off. He sat upright down on the Buzzard's back as the latter went skyward. Suddenly, he saw a little bit of water. Soon the Buzzard was flying across. "How are you, my grandson?" he was told. "Oh for a long time you have smelled badly to me, my

kwiazäa. Ä'kīāātcitcā. Pāgwaski ä'pyāātcī āne'taātcī ma-
 'kwāni wihām wāānitci. "Nahī'," āhigutci, "negā'twitāhe
 ä'pāināhipyānenāni āgāmāhegi," āhinātcī ina Wīnāgāwa
 īnini kwiazāāni. "Māyāgagā wīna Kenāpigwimāgwa. Mai-
 5 nāwāte menwigeza. Icewāna pā'ki ā'kwāmāwa. Kī'anāi-
 hināwatcahi wīcipaināu'ke kīcai," āhinātcī ina Wīnāgāwa
 īnini kwiazāāni.

Äwāpuzātcī ina kwiazāa ä'anāihinātcī. Kāpōtwe īnāhi
 ke'tcine ä'pyātcī; pā'kimegu āmeceginenitci, "Hē, nemecō!
 10 'ē āwaciāni, netaie, āgāmāhegi." "Inī'," āhigutci. "Me'tegwi
 natunāhunu wīcigigāgi." Änātunāhāgi me'tegwi wīcigyānigi.
 Kāpōtwāme'kāgi. Ināhātcī petegi, āāgōzītcī īnini omecō-
 'āni. "Nahē', niānwi kīpāgāmi. Nāzōnāmegi kītcōgāta'wi,"
 āhigutci. "Zāgenamā'kwīnu nūnēgi," āhigutci. Äpāgāmātcī.
 15 Äpāpāme'kāātcī. Kāpōtwātcōgipahonitci; ä'pāgāmātcī
 nō'ki; ä'ke'tcipenunitcīcā pā'ki. Kāpōtwe nō'ki ātcōgi-
 pahōnitci ä'pāgāmātcī. Nīānomegi ä'kecwātawātcīcā.
 Kāpōtwe pā'gwaski ä'pyātāskāātcī āmīzīnitci tāgāi. Ämī-
 negutcīni. "Mānigāhi kīcecōogānu nātainōni. Kītetepuze
 20 menapahigāni," āhigutci īnini umecōhāni. "Inī'," āhitci.

Äwāpuzātcī. Kāpōtwemegu ugyāni ānāwātcī ä'kīōmā-
 nitci kwiazāāni mīnetcīni ina i'kwāa. Änāutīātcī āneme-
 'kātitci. "Nahī'," āhinātcī īnini ugyāni, "inā mānaha pyāne
 kwiazāa kīa'kazwāwa. 'Inī wīpyātcīpenoyāni, negwī'i,'
 25 kī'ici," āhinātcī ugyāni. Ä'ka'kizutci ke'tcine īnāhi. Inā
 pyāātcī ina metcemōā, āu'kuzwātcī īnini kwiazāāni. "Yā'a,

grandfather," that boy said. They went back. When they came to the edge of the water, the boy killed a bear so the other could eat it. "Well," he was told, "I am grieved in my heart that I could not convey you across the body of water," that Buzzard said to that boy. "To be sure there is yon Garfish. If you were to see him he might be all right. But he is very wild. Truly you will approach him cautiously so that he will not see you, is the way you are to act," that Buzzard said to that boy.

Then that boy walked away; he approached him cautiously. Soon he came very close to them; the other was very large. "Oh my grandfather; oh my pet, I desire you to take me across the water." "Very good," he was told. "Search for a stick that is hard." He searched for a hard stick. Soon he found it. Then he went back; he climbed upon that grandfather of his. "Well, you are to hit me four times. The third time you will strike me gently," he was told. "Hold tight to my horn," he was told. Then he struck him. They traveled onward. He (Garfish) was going slowly; then the boy struck him again; then truly the former went at full speed. Soon again when he was going slowly he struck him. The fourth time truly he struck him hard. Soon when they arrived at a pond the Garfish eased himself a little. The boy was given it. "Mash this medicine completely. You will go in a circle around the village," he was told by that grandfather of his. "Very good," he said.

He walked off. Soon he saw his mother carrying a little boy on her back, the one the woman was given. When they saw each other they greeted each other. "Well," he said to that mother of his, "when you get down there you will burn up this boy. 'Now come on fast my son,' you are to say to me," he said to his mother. He hid near there. The woman arrived there. Then she

a'kazwāwa metcemō'āni kwīazāanī! māināne'ku. Kīnezā-
penā!" āhiowātcī me'tozānenī'āgi āmainānetcītcāḡ. Ä'pemā-
mutcī. "Negwizā, nemāinānegōgi māhāgi me'tozānenī'agi!"
āhinātāmūtci īna metcemōga nānātcī. Kāpōtwemegu ä'ke-
5 tcītcī Ä'katakōneta. Hō, ä'pōnī'kaātcī. Uskāpāzātcahi āzā-
zāge'taātcī, "Hēi, me'tozānenītigē, ketōgīhenāna pyāwō!
ma'kwāenī ānā'kau'kō wīpyātcīhātcī!" āhinātcī īna me'to-
zāneniāḡ askāpāza. Äanā'kaāātcītcā īnigi me'tozāneniāḡgi
wīpyātcīhānitcī īnini Ä'katakōnemitcīni. Askāpāzāna, "Nahī'
10 ayō wī'ānemi'āni māhāni ama'kwaeni pyātcīnāgwātāgi,"
āhītcīna askāpāa. "Ō āgwīkuhu' kīanā'kāuzāānini ama-
'kwaeni kīcīketemāgeziāni," āhītcī īna kwīazāa.

Mānutcītcāhi āanemihātcī īnāātcī wīkiyāpi'kīgi. Hīnāhi-
nāhatcāhi ä'pe'kutānigi ācecūgānutcī nātainōni ä'tetepuzātcī
15 menāpahigānāni. Kīcāwītcī ä'peskucānigi wā'kāpi menā-
pahigānāni. Äānemezutcītcāḡ me'tozānenī'āgi. Ämāmātu-
megutci, "Netōgimāme keteminawīnu," āhīgutcāpehe.
Ämāmātcītcā, nāskute ä'pāginātcī. Askātcīmāeḡ, "Netōs-
'kāpāme keteminawīnu. Äcīmiyānini nīcai," āhīgutci askā-
20 pāczāni. Ämāmātcītcāhi ä'keteminaātcī ī'paia'kusunitcī.
Kāpōtwemegu ä'tcāgu'kasutci me'tozāneniāḡgi māgwā'e
ānāwītepe'kīnigi.

Wāpānīgītcāhi āneziātcī, "Nahī'," āhinātcī, "Kīnōmāa
negia'a. Kī'āmīpena. Mani kīayu neme'tegwāpi nōmate
25 negia'a," āhinātcī īnini uskāpāāni. "Īni kwīena nepī'tezi
ä'pau'kaziāni, netōgimāme. Īnīkuho' nīcai ācīmiyānini,"
āhītcī īna askāpāza. Änōmātcītcā hīnini i'kwāāni.

burned that boy. "Oh the old woman has burned the boy. Run and attack her. Let us kill her," the people said among themselves as they went to attack her. She ran for safety. "My son, these people are running to attack me," that old woman also shouted out. Suddenly He-Who-Was-Left-Behind appeared openly. Oh they ceased in the pursuit. Verily a ceremonial attendant cried out, "Oh people, our chief has come! Spread bearskin where he is going to come," the ceremonial attendant said to the people. These people did spread robes the way He-Who-Was-Left-Behind was going to come. The ceremonial attendant, "Now here I will walk on that bearskin that lies spread toward me," said that ceremonial attendant. "Not all will walk on the (spread) bearskin since I have become a pauper," said that boy.

Nearby he went to see somebody in a wigwam. When indeed it was night he rubbed his foot with medicine. He walked around the village in a circle. After he had done so there was a blaze all around the village. Verily the people were nearly overcome by the heat. He was continually besought, "My chief, have pity on me," he would be told repeatedly. Now he took them and flung them into the fire. Later on, "My ceremonial attendant have pity on me; as you tell me, I will so do," he was told by that ceremonial attendant. Verily he took him; he took pity on him so he would not be burned. Soon all the people were burned; perhaps it was midnight.

Next morning indeed there were three. "Well," he said to him, "you are to carry my mother. We shall move. This bowstring of mine you will use when you carry my mother," he said to that ceremonial attendant. "Very good. How thankful I am you did not burn me, my chief," that ceremonial attendant said. Then truly he carried that woman on his back.

- Ääpuzäätci. Kăpōtwemegu ä'ketcicigi uskăpăza. "Uskăpa'e, ceyekataii nepăskitepăhugu mănihi me'tegwăpi," ähitci îna uskăpăa. "Ō, kataiguhu' kî'pōnipena," ähitci îna kwiazăa. "Īcegă'o äwîhipăzitepăhugōnătci," äicităhătci.
- 5 Kăpōtwe tcăhipij ä'păzitepăhugotci îna uskăpăza. "Hă'ŋa, kacicaia netōckăpăma? Āniga, 'Kăgăgia' wîhinăpi," ähitci îna kwizăa. Ä'kăgăiitcică îna uskăpăza. "Kă'a, kă'a, kă'a," Īnăhi äutciketutci ähunizătci äēgi ä'kăgăgiitci. Īnimegă'kwitci.

11. Kwiazăa äēgi Ayamoăa.

- 10 Ähuwigitcicăhi mähăgi me'tozăneni(w)ăgi. Kăpōtwemegu äme'kăgowătci Aiyămoăăni äawaawăneguwătci. Kăpōtwemegu kătawi ä'tcăgametci. Negutimegu ineniwa ä'mămînae'tăhătci ä'tăpănătci nîcwi utăpenōhemahi ugwi-zăni utănezăni. Kăpōtwemegu ä'wăne'kătci ä'huwigitci
- 15 tcăine'kihi utuckutămegi. Ānaha'tōtci înahi tcăgăcigenigi wizenieni wîmîtcinîtcî înihi unîtcănezahi. Kăpōtwemegu kîcăwîtcî mă'mă'tci înahi äneguwătci. Kăpōtwemegu ä'pyănitci Aiyămoăăni ä'tcăgineseguwătci.

- Īnîngi penōăagi nîcwi kăpōtwemegu ä'kîcigiătci kă'tai.
- 20 Ānūiătci, ähuwigiwătci petegi ānahinămoătci ähuwigiătcha. Kăpōtwemegu îna kwiazăa ānănātu'tawătci ute'kwămăni, "Tănigitcăhi kemesōtanenănăgi?" ähinătci. "Hō, tcăgămăwatcăhi Aiyămoăă," ähinătci îna iskwăzăa uzîmăhăni. "Nahi, nemize, nema'kezăhăni aci'tawinu. Nînătună'hwăwa
- 25 îna Aiyămoăă." "Ō, kăta, nezîhi; mănetōiwa. Nezenăgîtcî,"¹ ähinătci inini uzîmăhăni. "Ō, ägwi; kacitcăwî'tōwi. Nînătunhwăwatcăhi."² Ketemahăhăguhi kemezōtănenănahi."

¹ The translation follows Dr. Jones' punctuation; but the form seems a prohibitive rather than a potential.

² Read *nînătună 'hwăwatcăhai*.

They then walked on. Soon the ceremonial attendant got tired. "Ceremonial attendant, nearly has this bow-string cut my head open," said that ceremonial attendant. "Well, we shall soon pitch camp," said that boy. "He merely wished to split open his head," he thought in his heart. Soon it happened verily, it is said, that the ceremonial attendant split his head open. "Hey, what are you doing my ceremonial attendant? Begone; he will be called 'Crow,'" said that boy. Then that ceremonial attendant became a crow. "Caw, caw, caw," he started to cry as he flew, also he became a crow. This really is the end.

11. The Boy and the Giant.

It was where these people were living. Soon they were found by a giant; they were continually carried away, one by one. Soon they were nearly all eaten up. One man was pondering over it as he was fond of his two children, his son and his daughter. Soon he dug a hole in the center of the fire-place of his dwelling. He put all kinds of food there that these children of his might eat. Soon after he was finished there they were covered completely with ashes. Soon when the giant came, they were all killed.

These two children after a while became nearly mature. When they went out from where they lived they would run back where they lived. Indeed soon that boy asked his sister, "Where really are our parents?" he said to her. "Oh a giant truly ate them all up," that girl said to her younger brother. "Well my older sister, make my moccasins for me. I am going to look for that giant." "Oh don't, my younger brother; he is of the nature of a manitou. He might kill you," she said to that younger brother of hers. "Oh no, I don't care. I am going to look for him. He pitifully abused and killed our parents."

“Īni,” āhitiātci. Äuci'taātcihcāhi ma'kazääni. Kăpōtwe-
 megu äwāpuzātci. Ääneme'ka'wātci umizääni. “Nī'pya-
 megu pä'pyātci.” “Īni,” äwāpusātci.

Ä'päpāme'kātci. Pe'kutānigini ä'ke'kecici. Kăpōtwe-
 5 megu negutahi ānezugunāga'ki ä'peme'kātci äyātcutā'kwe
 änätāgi wīgiyāpāhi. “Īni mägwāhe āhuwīgitci āiyāmoāha,”
 äicitāhātci. Äānahi'tāgi. “Penānimegu nī'kezāpi,” äicitā-
 hātci. Ä'kezāpitci uskwātāmi. Wānātcīhi, metcāmōhāhāni
 änāwātci. “Ha, penānahi kekezāpāmi, nōcizeme. Piti-
 10 gānu, kīwizeni,” āhigutci īnini metcemōhāhāni.

Ä'pītigātcihcāhi. Änāhiātci. Äwutcāhegutci. Tcāgi
 a'kukōhāhāni āawānitci äwutcāhegutci. Ma'kwiozowānōwi
 äwutcāhitci maskutcižāni neguti tāgwi. Īna kwīazāha pōzi
 äcāwezitci. “Īnima' wīicikī'putcāāni yātuge,” äicitāhātci.
 15 Ä'ke'kānemegutcihcāhi īnini metcemōhāhāni äicitāhātci.
 Kăpōtwemegu ä'kīcezigāgutci āzīgāhezūgutci. Tca'kunāgāhi
 äēgitcāhi ātcigyāēgi āme'kwāhi äāiyōtci. “Ho, nīnāna
 mānīhi negutenwi ca'kāmōāne nī'tcāgāta,” äicitāhātci.
 'Wānātcīhi ä'pāikaskitcāgātāgi; ä'tcāgetcāhāgāpehe änā-
 20 tāgi petegi īnāhi anāgāhegi. Kăpōtwemegu ä'kīputcātci.
 Ceyemānaha metcemōhāha ä'kekānemātci ä'kī'putcānitci.
 “Ceyehe wītcāgātāmwa,” āhinānemātci īnini kwīyezāhāni.
 Ä'tcāgātāgitca īna kwīazāha. Īni mītcici.

Kīcisenyātcihcāhi ä'ka'kānōnetiātci. “Tāna'ka ketaha,
 25 nocīhi?” “Ō, nenātunāhwāwatcāhi āiyāmowāha, tcāgām-
 wāwa nemezotānenānāhi.” “Īni'. Mānitcā āhawitci manaha
 āiyāmowāha. Icewāna, nucīhi, mānetūiwa. Kikutcimā-

"Very good," they said to each other. Then truly she made moccasins for him. Soon he walked away. He gave his elder sister a goodby handshake. "Surely I will come back." "All right," then he walked away.

He traveled on and on. At night he camped. Soon at some place three days later when he was journeying along in the direction he went he saw a little wigwam. "Perhaps here is where the giant lives," he thought in his heart. He went quietly to it. "I will first peep," he thought in his heart. He peeped at the door. To his surprise he saw a little old woman. "Hey, why do you peep at me, my grandson? Come in and eat," he was told by that little old woman.

Truly then he entered. He visited her. A meal was cooked for him. She used a little kettle when a meal was cooked for him. Bear tail, she cooked, and one bean. That boy was very hungry. "How in the world will my belly be filled up on that," he thought in his heart. Verily that little old woman knew what he thought in his heart. Soon after she was finished cooking for him, she dished out to him. A little plate and a little spoon he used. "Oh, I will take all this if I swallow it down at one gulp," he thought in his heart. Behold, he could not eat it up; he would scoop it all up, then he would see it all back on his plate. Soon his belly was filled. Long before the little old woman knew it he was filled. "Now he will eat it all up," she thought in reference to that boy. That boy did eat it all up. Then he eased himself (?).

After he had eaten the meal then they talked together at great length. "Where are you going, my grandson?" "Oh I am looking for a giant; he completely ate our parents." "Very good. Here is where this giant lives. But, my grandson, he is of the nature of a manitou. I

‘wina māinātcihene.¹ Mānitcāhi kīmīnene netōckotā‘kāgāni
 nā‘ka mānihi nepīmini‘kwāni nā‘ka mānihi nemeguzi nā‘ka
 mānihi negīntcigāna.” Īnimegutāswi mīnetci nīāāgi tātāgi
 āicimīnetci. “Mānitcāhi wīcaiāne hīnahīna pemāmōāne
 5 māgwāhe, mānitcāhi wīcitāmāni māhāni mīnenānini, ‘aiya-
 ‘kwa‘kūigi āgwāskā‘kāni,’² kihita māhāni mīnenānini,”³
 āhinātcī īnini kwīazāhāni. “Īni,” āhitci īna kwīazāha,
 “Nahī’,” āhinātcī īnini ō‘komezāni, “nīenwitcāhi nīhāgwāpi
 āhanemiyāni,” āhinātcī.

10 Pāgicimōginitcāhi kā‘tena āneno‘tāgi ānanama‘kwānigi
 īna metcemōhāha. “Hō, nōcisema āgwāpiya,” āicitāhātci.
 Nīāōnāmegitcāhi āneno‘tāgi ānānāma‘kwānigi, “Hīna pyāwa
 nōcizema,” āicitāhātci.

Kā‘tenāmegōna kwīazāha īnā a‘citci ā‘pyātcī ānāwātci
 15 kiizāneniwahi utayāhi īna aiyaomwāa.

Penānimego ānene‘kānetāgi wīcawitci īna kwīazāa.
 “Nahī’,” āicitāhātci. Āmāmātcī mīgunāhāni. Ā‘kutācimātcī
 īnecīhi utā‘kwe āpemegi tepināha me‘tcīgi āhuwīginitci
 aiyamowāāni. Kāpōtwetcāhi īnigi kiizāneniāgi ānāwāwātci
 20 īnini mīgunāhāni; ānīgenaāteha īne‘kīhi, ā‘ku‘tāgitcāhi.
 Īnimegu wīcāskāmītcī. Āutāitcīcā īna tcāgiācīginitcihi
 wīskenuhahi. Ā‘kusātci īna kwīazāha.

Kāpōtwetcāhi nō‘ki ā‘kutcaitci, ā(w)āpāzetōtcī īne‘kīhi
 āhāpigwāpi. Wānātcīhi ā‘pāināmenitci īnihi wīskenuhahi.
 25 “Nahī’ īnīnāpi iwāpusāyāni,” āicitāhātci. Īnitcāmegu āwā-
 pusāteha āhācōnigātci ōwīyawī āūwīaitci āhāpigwāpi; āpe-
 megitcāhi āhināckātci. Ānāwātciitcāhi īnihi wīskenuhahi.
 Cāskimegāpehe āwāpamegutci; āhāpigwāpi āicitāhānitci.

¹ Read *kī ne*, and join the words. I have deled a comma inserted by Dr. Jones as it is grammatically impossible.

will try to help you all I can. This will I give you, my fire-making tool, and this my plaited string, and this my awl, and this my whet-stone." This indeed is the number he was given; four presumably he was thus given. "This verily you will do at the time when you will perhaps flee for safety; and this is what you should say to those things which I have given you: 'To the end of the earth you will jump,' you will say to these things I have given you," she said to the boy. "Very good," said that boy. "Now," he said to that grandmother, "four times verily will I rest when I am on my way," he said to her.

At sunset surely that little old woman heard the thunder. "Oh my grandson is resting," she thought in her heart. Verily the fourth time she heard the thunder, "My grandson is arriving," she thought in her heart.

Surely when that boy came close, he saw all kinds of flying persons (birds), pets of the giant.

First that boy thought what he should do. "Well," he thought in his heart. Then he took a little feather. He sent it going as a test in the direction of the sky right toward where the giant was living on the ground. Soon those flying persons saw that feather; they tore it to small pieces for they were afraid of it. Then they went straight on. Verily he had all kinds of birds for pets. That boy was afraid of them.

Suddenly, again he tried; he caused a little spider-web to float in the air. Behold, those birds they did not see it. "Well, I will walk on," he thought in his heart. Then indeed he walked on. He changed himself into a spider-web; verily up in the sky he flew. Truly he saw those birds. He was just merely gazed upon; they thought it was a spider-web.

² The word certainly seems a prohibitive; but it must be translated as a potential.

³ A rare participial construction.

Kāpōtwemegu tepināha pemegi ä'pyātcī ānātāgi wīgiyāpi.
 "Īne āyāāni," äicitāhātci. Tepināha me'tcīgi āhināskātci.

Äaci'tōtci wīcawitci. Askātcīmāhi āme'kāgi wīcaitci.
 "Nīapenōhāhi," äicitāhātci. Kāpōtwemegu īnāhi ä'pyātcī.
 5 Nenāigi ä'pāgicigi äcegicigi. Kāpōtwemegu mānaha āiya-
 mōwāha ōwīāni ānenu'tāgi āhunuhunwāskānigi. Äpemegi
 āhināpitci āpenūhāhāni ānāwātci. "Yā!" āhitci. "Apenu-
 hāha wāwānitcige ātcipyāgwāni." Ämāinānātcitcāhi. Ä'ke-
 cāmūtci; āmenwīgihinitci. "Nīhutcimāwa pacitōha wīne-
 10 zātci," äicitāhātci. Ä'ka'kinātci.

Kāpōtwemegu ānenu'tawātci kwīazāha āiyāmoāāni ä'pyā-
 tcināgāmunitci. "Hīnā' pyātcīmāināwāga," äicitāhātci.
 Mānitcāhi äicināgānitci: "Mā'twigāhīni inahōnāwāgi me'tō-
 sāneniyāgi ä'kwīnīgiyāni ä'kwīnīgiyāni," [repeat once more]
 15 äicināgitci hīnā āiyāmowāha. Kāpōtwemegu hīnāhi ä'pyātcī
 āmenāwātci kwīazāāni. "Mu,¹ māmōtcigīāgwitowa metce-
 mōa!" āhitci īnā āiyāmowāa. Ä'pōnōmātci īnihi me'tosā-
 nenihāhi. Ä'pītīgātci wīgiyāpi. "Pā'kitcāhi kemāmōtcigīā-
 gwito, metcemo." "Ä'hāhe," āhitci metcemōga, "āiyō'kohō
 20 pyāwa āpenōhāhi. Ägwimēgo ke'kānemāgi ātcipyāgwāni.
 I'pemenāgwitcāhi netecitāhi," āhinātci unāpāmāni. "Hīni,"
 āhitci pacitōha.

Äunītcānesiyātcitcā hīnini kwīazāhāhāni. Kāpōtwetcāhi
 āuwīzeniātci äacāmāāteha īnini kwīazāāni. Ä'paimēgomī-
 25 tcinitci me'tozāinenīiwīāzi. "Kwāgunāhitcāhi wīacamāgwe
 mānaha āpenōha?" "Nāhi', pacito, hīnāhīna pecegeziāni
 kātāānemāte wīāmwātci." "Hīni'," āhitci hīnā pacitōha.
 Īnimegu äcīcātci. Änezāteha pecegeziāni. Ä'pyānātci
 īnāhi wīgiyāpegi. Äwutcāhutcitcā hīnā. Kāpōtwemegu
 30 ä'kīceswātci, äāgwāhwātci, äacāmāwātci hīnini kwīazāāni.

¹ The *m* of this word is voiceless.

Soon when right straight ahead in the sky he came, he saw a house. "That's where I am going," he thought in his heart. Straight yonder on the ground he fell.

He thought out what he would. Later he found out what to do. "I will become a baby," he thought in his heart. Soon he came there. In the smoke-hole was where he fell and lay. Suddenly the giant's wife heard whizzing. As she looked above she saw a baby. "Ya!" she said. "I wonder where that baby came from." She went to get it. She petted it; he was good looking. "I will keep my old man from killing him," she thought in her heart. Then she hid him.

Suddenly the boy heard the giant coming singing. "This is he whom I have come to see," the former thought in his heart. This is what the latter sang, "Everywhere I have killed the people since I was born, since I was born (twice)," thus the giant sang. Soon he came there, he smelled the boy. "Well, the old woman has got something that smells," said the giant. He ceased carrying those people on his back. He entered the wigwam. "You have got something that smells mightily, old woman." "Yes," she said, "a baby came here. I do not at all know where he came from. I would like to raise it, I thought in my heart," she said to her husband. "Very good," said the old man.

Verily that boy became as their child. Soon when they ate, they fed that boy. He could in no way eat human flesh. "Pray what will we feed this child?" "Well old man, perhaps he might like to eat deer." "Very good," said the old man. Then he went hunting. He killed a deer. "Very good," said the old man. Then he went hunting. He killed a deer. He fetched it there and brought it into the lodge. Then she cooked. Soon when she was done cooking she dished it out, and they

Pä'kitcāmegu ä'ketciwīseninitci. Pecegeziāni äämwātci ina kwīazāa. Ämenwānetāgi. Ä'penātcitcāhi äwutcāhātci ā'teci. Inigi wīna aiyāmowāa uwiāni unītcānezahi nīcwi tāgwīhi äämōwātci me'tuzānenīahi kā'giga.

5 Kāpōtwemegōna ämāgigenōitci kwīazāa. Ä'kegenikīci-gitci. Kāpōtwe negutenwi hīna aiyāmowāa, "Nahī', negwīhi, iniyāpi äi'pemenātcī nāgutigacāha äēgi aiyāmowāha." "Inī'," ähitci ina kwīazāha. Ine' ähāātcī nāgutigacāigānegi. "Kīacāmāwa mānaha meckwīhi nāgutigacāha, māna aiyāmowāha
10 kīacāmāwa mātcipyāni." Ä'pemenātcitcāhi ina kwīazāha hīnihi. Kāpōtwemegu, "Nahi," äicitāhātci, "nīacāmāwa mānaha nāgutigacāha mātcipyāni, nā'ka mānaha kānwāzowāha meckwīhi nīacāmāwa," äicitāhātci. Äacāmātcitcā hīnihi tcāiicwi. Pä'kimegu äwīzenitci inigi.

15 Kāpōtwemegu meckugi ä'pānenāgi pā'kānūhigāni. Wānitcige wīcawigwāni. Ininigi aiyāmowāha nāgutigacāha ä'kakānōnetiāteha. "Nahī', iniyō mānaha kwīazāha wīā'kwātautci mānihi ä'pānātcī'tōtci pā'kānōhigāni. Nahī', pemāmōwenātāwe. Nīnatcāhi inōmegōwa nī'ai" ähitci hīna
20 nāgutigacāha. "Nahi, nōcīhi, pe'kutāge kīwāpusāpena," ähināwāteha inini kwīazāāni. "Hīni," ähitcītcā hīna kwīazāha.

Kāpōtwemegu ä'penutci; ä'pe'kutāgi ututāmāhi ä'kune-pātesiātci. Māgwāhe nahināha ä'kātainaitepe'kīgi ä'kīckigwācwātci hīnihi kwīazāahi. Ämātāgwicimātci. Änūwitci.
25 Zāgetcigāhe änemātānigi zāgītāhi. Uwīyāāpōwi inahi ää'tāgi. Ä'kegītci hīni zāgītāhi.

Ähāmāhahitcāhi ämainānegutci. Inimegu äicimecenātci ä'kīckikīckigwānātci. Kāpōtwemegu ä'teāginezātci. Nāgutigacāhāni ähāgwitcihātci. Ä'penōhātci ä'pāpāmipahōnegutci.
30

Kāpōtwe mānaha metcemōhāha aiyāmowāha ä'pazegwītci. Äwātcahutci me'tozānenīahi äēgi, pecegeziāni äwātcahātci inini me'tozānenikwīazāāni. Aiyāmowāha kāwāgi änepātci. Kāpōtwemegu ä'kīcezigātci, "Pazegwīgo! cā'ku'uⁿ nekīce-

fed the boy. He ate ravenously. That boy ate the deer. He was pleased in his mind. All the time truly the giant's wife cooked for him also. As for them, the giant, his wife and two children, they ate human flesh all the while.

Soon the boy became big. He grew fat. Suddenly once that giant said, "Well my son, now you will take care of a horse, also a lion." "Very good," that boy said. They went to the stable. "You will feed the horse blood; you feed this lion hay." Then truly that boy took care of them. Soon, "Well," he thought in his heart, "I will feed this horse hay and this panther I will feed blood," so he thought in his heart. He then fed this pair. They ate heartily.

Soon he dropped an opener (?) in the blood. He did not know what to do. Then these, the lion and the horse, conversed at length. "Well he will be angry at this boy because he broke this opener. Let us take him away and flee with him. Verily he will ride me," said the horse. "Well, my grandson, at night we will go," they said to that boy. "Very good," said that boy.

Soon he went home; at night his brothers were playing together. Possibly at nearly midnight he cut those boys' heads off. He covered them up. Then he went out. Outside there stood a bottle. Some kind of fluid was in it. He took that bottle along.

Truly he was attacked by geese. As he caught them he broke the neck of each with his hand. He soon killed them all. He mounted the horse. He made him run and was carried with speed in his travels.

Soon the old woman and the giant got up. She cooked some Indians, and a deer she cooked for that Indian boy. The giant was still sleeping. Suddenly when she was done cooking, "Get up! Come and eat. I have finished

zige. Kīwizenipwa',” ähinātcī hīnihi kwīazāhahi äēgi īnīni pacitōhāni.

Kāpōtwemegu āhā'kwātcī. Īnāicizātcī. “Pazegwīgo” ketenepwa yōwe māma'koci.” Ä'pā'kacāgwizahātcī. “Yā,
5 kīckigwāwāgitcā, pacito!” Äpazegwītcizātcī pacitōha. Wānātcīhi āacenonitcī me'tozānenīgwiazāāni. “Ketātcimohene iyōwe, metcemo, 'nezātāne īna kwīazāha' ketene iyōwe iyecāhe.” Ämīgānātcī ä'kīcgātahwātcī.

Nāgutigacāhigānegi āicisātcī; zagītāhitcāhi āacenūnigi,
10 äēgi nāgutigacāhāni. Kānwāzowāāni me'tenōhi īnāhi āhainitcī. Īnimego āmānutcī upe'kwā'katāni. Ägōsītci Aiyāmowāāni. Änāgānātcī īnīni kwīazāāni ānemicizahānitcī.

Kāpōtwemego ä'tāpināātcī āānemīnitcī. Īnicāhe ä'pyātcī Aiyāmowāha, “Kīckatahwīnu, nucihi,” ähinātcī hīna nāgutigacāha.
15 Ä'kīckātahwātcitcā īna kwīazāha, pā'kimegu ä'ke'tcipenutcī hīna nāgutigacāha ä'kīckīckātahwutcī. Kāpōtwemegu ä'kātaimātānetcī.

Änene'kānetāgi wīcaitcī īna kwīazāha. Kāpōtwemegu āme'kwitāhātcī ō'komezāni ācinītāhegutcī. “Hō, nā'pehā'e
20 nō'komesa mānācimitcī,” āicitāhātcī. Uckutā'kāgāni āmānutcī. Petegimegu āicipāgitāgi kātaigāhe āmātāneteha. Megutcītāhi wāpā'kātcī īni uckutā'kāgāni, “Aiya'kwa'kīgi āgwāskā'kāni,”¹ āhi'tāgi. Megutcimegu kīcīnīci'tāgi, uckutāi ānāmegi tcāicwāgi utā'kwe āhināskānigi īni uckutāi.
25 Aiya'kwa'kīgi hīnīhinwī āza'kecānigi.

Īniceye mānaha Aiyāmowāha ä'penōhātcī. Mana'ka āicizahātcī ä'kwa'kīnigi ä'paikaskikonāgwitcī īnāhi. Petegimegu āicizahātcī nō'kīgukā'kwe ä'kwa'kīnigi āicizahātcī. Petegi nō'ki ä'kiātcī ä'pāikaskigōnāgwitcī īnāhi. Kāpōtwemegu
30 petegi ä'pyātcī. Äāpitcāhiātāezutcī. Ä'ke'tcimīgātāgi

¹ The word certainly seems a prohibitive; but it must be translated as a potential.

cooking. Eat!" she said to those boys, and that old man.

Shortly she got angry. She ran over to them. "'Get up,' I have often told you before." She jerked the covers off them. "Yā! Verily their heads are cut off, old man!" The old man sprang to his feet. Behold the Indian boy was gone. "I told you long ago, old woman, 'let us kill that boy,' I told you long ago." He fought her and whipped her.

He ran to the horse-stable; verily the bottle had disappeared, and also the horse. The panther was the one there. Then he seized his war-club. He mounted the lion. He followed the way that boy had gone in flight.

Soon he got in sight of him in his onward flight. When the giant got there, "Whip me, my grandson," that horse said to him. Then that boy whipped him, and the horse ran at full speed after he had been whipped. Soon he was nearly overtaken.

That boy thought over his plans, as to what he should do. Suddenly he remembered what his grandmother had advised. "Well indeed my grandmother told me this," he thought in his heart. He took the flint for making fire. As he threw it back, then he was nearly overtaken. At the same time he threw that flint back, "Jump as far as the end of the world," said he to it. Immediately after he had spoken to it, he saw fire on both sides in the direction the flint had fallen. It is a fact that to the end of the world the burning fire extended.

Then this giant went back home. Yonder he ran to the end of the world; he could not get through there. Then back again he ran also in the other direction; to the end of the earth he ran. He went back again; he could not get through there. Suddenly he came back. Then he began verily to put the fire out. He fought the

uckutäi. Kăpōtwemegu tăgăi ä'peskucănigi; äagōzitci utaiyăni, ämaina'kyätci nō'ki.

Kăpōtwetcăhi nō'ki ämătănătcı. "Nahı', pyăwa, nōcıhi, kïckatahwinū," ähinătcı îna năgutigacăha. Ä'kïckătahwă-
5 tcăpehe ä'kătcınıtcı.

Kăpōtwetcă nō'ki ämătănătcı. Meguzi nă'ka ä'păgităgi. "Aiya'kwa'kïigi a'kwi'kăpa'kăni,"¹ ähi'tăgi îni meguzi. İnimegu äicaiemigătenigi; îîna aiămowăha nïyenïye äcaıtcı äcaıtcı me'tămi äcaıtcı. Kăpōtwemegu äăpipăgămătcı
10 hïnihi păgămonă'kwahi. Kăpōtwemegu ä'kōnăgwătahwătci nō'ki ämaina'kyätci. Kăpōtwe nō'ki ämătănătcı.

İni nō'ki îna kwïazăha ä'păgităgăha pïmïni'kwăhi. "Aiya-
'kwa'kïigi agwăskă'kăni,"¹ ähi'tăgi hïni pïmïni'kwăhi. İni
nō'ki cowănăgecăpyăni wănă'tcïhi. Ämezăpyănegi petegi
15 Aiyamowăhatcăhïna ä'păinăgizahătci. Ä'pïtcimegonăgitcigi,
"Hi," ähănigonăgwătci. İnimegu äwăpıpa'kecăgi. Kăpō-
twemegu iskătci ä'kaskigonăgwıtci. İni nō'ki ämaina'k-
yăteha.

Kăpōtwe nō'ki ämătănăteha hïni kwïazăhăni. İni nō'ki
îna kwïazăa kïnitci'kănăni ä'păginătcı. "Aiya'kwa'kïigi
20 agwăskă'kăni,"¹ ähi'tăgi îni kïni'tcïkăhăni. Wănă'tcïhi
cïgonăni änăwăteha. Hïni mănaha aiyămowăha ä'păină-
gizahăteha. Ä'păıgwăcimătcı utaiyăni, ä'kïpisănitcimegu
wïnăēgi. Pă'kitcămegu äă'kwătci. İnimegu äăpipăgamătcı
îni cïgunăni. Pe'kwă'katăni ähaiyōtcı. Kăpōtwemegu
25 ä'kōnăgwătahwătci. İni nō'ki ämaina'kyăteha.

Kăpōtwe nō'ki ämătănătcı. "Nahı', nōcıhi, îniyăpă'p-
yătci. İnitcăhi ceyehē äai'kwïăni, nōcıhi; acıtcıtcăhi me'te-
gugi kïicizahi. İnimegōni zăgıtăhi äwïpăskezētōăni." "Hïni,"
ähıtcı îna kwïazăa. Ceyetcăhi kătai ämătănătcı; änagi-
30 'kwănătcı năgutigacăhăni; ä'păskizētōtcı îni zăgıtăhi. Me-

¹ The word certainly seems a prohibitive; but it must be translated as a potential.

fire fiercely. Suddenly it burned only a little bit; he climbed on his pet, and he again went in pursuit.

Verily soon again he overtook the other. "Well, my grandson, he is coming, whip me," that horse said to him. As often as he would whip him, the latter would run fast.

Soon again he was overtaken. Now also he threw the shoe-peg. "Stand up as far as the end of the world," he said to that shoe-peg. Then it performed that way; the giant did as he had done at first. Suddenly he began to hit those cactus plants. Soon he cut his way through. Again he went in pursuit. Soon again he overtook the other.

That boy likewise threw the plaited string. "As far as the end of the world, stretch," he said to that plaited string. Then again, behold, there was a grape-vine. In the thick vine that giant could not stop back in his flight. At that point where it was impossible to get through — "Hey," he got fastened tight. Then he began cutting it. Soon later on he was able to get through. Soon then again he went in pursuit.

Soon he overtook that boy. That boy likewise threw the whet-stone. "Stretch as far as the end of the world," he said to that whet-stone. Behold he saw a boulder. Then this giant could not stop in his flight. He bumped the face of his pet, then he fell down also himself. He became very angry. Then he began to strike that boulder. He used his war-club. Soon he made a way through. Then again he went in pursuit.

Soon he overtook him again. "Well, my grandson, eventually he is coming. Now I am already tired, my grandson in a tree close by you will run me. Then the bottle you will break." "Very good," said that boy. Then already he was nearly overtaken; he stopped the horse with the

gutcimegu pāskizetōtci nepīhi änāmegi petegi ätcipyāātci. Inatcāhi aiyāmoāha nōmegutcini ä'kutainitci. Kāpōtwemegu ina ä'pāgizeskāātci äaskanāmutci īnini utaiyāni. "Ō'hwā', wīnāzetce!" ähinātci īnini kwīazāāni hīna aiyāmowāha.
5 Ä'penuteha.

Hīnīna kwīazāha ä'pāpāmōmegutci ä'tō'ka. Kāpōtwemegu ina nāgutigacāha, "Nahī', nocīhi, newīzenieni kīmīnene," ähinātci īnini kwīazāāni, "māhānitcāhi necä'kwānāni ä'kwizegi kīpa'kuna, nīnezāhi." Ä'pa'kunāgītccāhi ina kwīazāha neguti wī'zaj. "Mānitcāhi wīicitāmāni wīzeniānini: 'Huwānāha wīhānihita āwazi wīicimenwigenigi wīzenieni?' Kīitatcāhi mānihi wīzenieni āgwāmenwi wīzeniānini." "Īnī'," ähitci ina kwīazāha. "Aiyō'tcāmege wīaiāni kā'giga. Kāpōtwetccāhi uwī(y)äiāne aiyōhi kī'pya," ähinātci hīnini kwīazāāni.
10
15

Äwāpusätci hīna kwīazāha. Nānōskwemego ähātci. Nā'ha ätasogunaga'ki kāpōtwe āme'kāgi myāwi. Īnimego äwāpināgutāgi. Kāpōtwemegu änāgiskaātci mānizāni. Nenōzōni ähawānitci. "Wōhā', tcī, iyāe!" ä'pyātcinitci.
20 Pā'kimegu kwīazāha ähāpāmātci. Kāpōtwemegu änāgutci. "Īna nī'kāna," ähigutci ähaneme'kaātci, "tāna'ka ketutci-pye?" ähigutci. "Hō, icemego nekīose," ähitci ina kwīazāha. "Nahī' nī'ka, kīnā'kweizenipena," ähinātci ina māniza ä'penāpyānigātci. Äwutccāhutccā hīna māniza; ketcigāhāni,
25 kō'kōcāni, kā'pīhi äacāmātci nā'ka nenezōhi mātccipyāni.

Kāpōtwemegu ä'kīcezigātci, "Nahī nī'ka pā'kiwīzeninu," ähinātci īnini kwīazāāni. Äwīzeniātccāhi.

Kāpōtwetccāhi kīciwīzeniātci, "Nahī," ähitci ina kwīazāha, "ācigetccāhi äcīcizeniāni, kīmītcipena," ähinātci hīnini mānizāni. Ä'ketenāgi āpeskyāgenōhinigi, "Uhwānāha āwazi wīāniigwāna äcimenwīgegi neīzenieni? Wīnīcōzāānitccāhi äpāpīnāni," ähi'tagi hīni uīzenieni. Äcōāskā'kātci oīzenieni. "Nahī, wīzeninu a'ki'kānenie," ähinātci hīnini mānizāni.
30

bridle; then he broke that bottle. As soon as he broke it, he saw water behind whence they had come. He on whom the giant rode dove under. Soon the latter stopped riding that pet of his and held his breath. "Oh let him live," the giant said to that boy. Then he went back home.

That boy was carried along slowly in his travels. Suddenly that horse said, "Well, my grandson, I will give you my food-supply," he said to that boy, "these verily are the hairs of my mane — at the end you will pull my little hair." Then verily that boy pulled one hair. "Whenever you want to eat — say this to it: 'Who can beat me in having better food?' You truly will say to this food, every time you eat." "Very good," said that boy. "Here I will remain forever. Soon if you marry I hope you will come here," the horse said to that boy.

The boy walked on. He went just anywhere. Now after a few days, soon he found a road. Then he began following it. Soon he met a white man. He was using oxen. "Whoa, gee, haw!" he sounded as he came on. The boy looked very hard at him. Soon he was seen. "Here, my friend," he was told as he greeted him, "where do you come from?" he was told. "Oh, I am merely walking around," said that boy. "Well my friend, let us eat dinner," said that white man to him, as he unhitched. That white man prepared a meal; corn bread, bacon, coffee he gave him to eat, and the oxen hay.

Soon after he was done cooking, "Well my friend, eat heartily," he said to that boy. Then verily they ate.

Soon after they had eaten, "Well," said the boy, "in turn, the way I have been accustomed to eat, we will eat," he said to that white man. He took out a white cloth, "Who will beat me in better food? There will be two chairs," he said to that food of his. He spread his food. "Well eat, farmer," he said to that white man.

Pä'kimegu māneza ä'ketciwizenitci; tcägäcigegi māneza mītcitci änāmegi. Käpōtwemegu ä'kiciwizeniātcī ina kwīazāha äwī'ponāgīni wizenieni; cāskitcīhi ä'kiciwīpōnāgi āāpeskyāgenōhinigi āpītcigānahāgi.

- 5 "Nahi nī'ka," ähitci ina māneza, "ketcimenwigenwi kewizenieni. Tāna'kacāhi wātenamāni?" "Hō, nōkomezatcāhi nemīnegwa," ähitcīcā hina kwīazāha. "Nahi'," ähitci ina māneza, "tānācitāāni ācōnigātīāgwe nemāgwai māni mīnenāne?" ähitci ina māneza. "Ko, kacitcā nīna tōtāgāha
10 ini māgwai?" ähitci ina kwīazāa. "Kōnī'kakohō, acāma'tīhiwi'. Kīwāpātōnenekacuwe." Ä'ketenāgi ini māgwai. Änīgyāhinigigā pä'ki. Me'tcīgi ä'pāgitāgi nīcenwi. Acamāgāhahitcīhi! Nīcwi änemasonitci. "Nahi', wāpātānu; māucemegu taswima'kāgwi ucīhiyāgāpa camāgāhāgi," ähi
15 nātcī inini kwīazāāni. "Hīni," ähitci ina kwīazāha. Äācōnigātīātcī.

Äwāpuzātcī ina kwīazāha. Äāmāgwaitci. Ä'pāpāme'kātci. Äegi ina äwāpusātcī māniza. "O'hā, tcī, yāa!" äānemitci.

- 20 Käpōtwemegu māna kwīazāha änene'kānetāgi wīcaitci. "Nahi," äicitāhātci, "kwāgunā 'yu māhāgi acāmāgāhāgi wīacamāgi?" äicitāhātci. "Nahi', nīucihāwāgi nyāwi camāgāhāgi wīmāitcāhimāmāāgi nīwizenieni inini a'ki'kāneniāni," äicitāhātci. Äucihātcihcāhi nyāi ācāmāgāhahi. "Nahi',"
25 ähinātci. "Maimāmū'ku keizenienēni. Kāta wīna pezetaiyāgā'ku, 'netācōniga koho' kīāwāi' inenāgwe," ähinātci inili acāmāgāhahi. Äāpusāātcīcā hīnigi. Ämāimātānāātcī inini a'ki'kāneniāni. Käpōtwemego ānāwātci a'kigānenia ä'pyā'pahonitci. "Hī'hī!" äicitāhātci ina a'ki'kāneniāha.
30 Käpōtwemego inahi ä'pyā'pahonitci ähāitci. "Tāni neizeni yenenāni?" ähigutci ina a'ki'kāneniāha. "Hō, āgwi, netācōnigakōho' kīāwāhi." "Hō, āgwi, kemāmāipēnaipi" ähinātci

The white man ate very heartily; the white man ate all kinds of food which were to be seen. Soon after they had eaten the boy folded up that food; after he merely folded up that white cloth he put it in his pocket.

"Well, my friend," that white man said, "your food is very fine. Where did you get it?" "Oh, my grandmother truly gave it to me," said that boy. "Well," said that white man, "how would you like it if we traded and I were to give you this hat of mine?" said the white man. "What pray would I do with that hat?" said the boy. "Well it is a soldier-outfit. I will show it to you then." He took down that hat. It was torn badly. He flung it twice on the ground. Behold there were soldiers! Two stood up. "Well, look at it, as many million soldiers as you want you can make," he said to that boy. "Very good," said that boy. Then they traded.

Then that boy walked on. The hat became his. He traveled on and on. Also that white man walked away. "Whoa, gee, haw!" he said as he went along.

Soon that boy thought out what he would do. "Well," he thought in his heart, "what pray shall I feed these soldiers?" "Well," he thought in his heart, "Well, I will make four soldiers to take my food-supply away from that farmer," he thought in his heart. Verily he made four soldiers. "Well," he said to them, "Go take our food-supply from him. Do not listen to him if he says to you 'I traded you,'" he said to those soldiers. Then truly they walked on; they set out to overtake that farmer. Soon the farmer saw them coming on a run. "Gracious," thought that farmer to himself. Soon they came on the run to where he was. "Where is our food-supply?" that farmer was told. "Oh, no, I traded you for it." "Oh no, it has been said you took it from us," they said to the farmer. Verily they went ahead and

inini a'ki'käneniäni. Ämämāātcitcāhi kī'kiki ääpusāāteha petegi; ämināātcī kwīazāāni.

Aiyāpāmi ānahazātcī inihī cāmāgāhahi. Äwāpuzātcī, ä'papāme'kātci. Kāpōtwemegu mānezōtäeni ä'pyānutāgi,
5 ä'kiyukiyuzātcī cāpā'kigini. Kāpōtwemegu pägitātāhinigi ānahenāgi. Mizīgāhi āhuwīgiti hīnahi.

Kāpōtwemegu äme'kāgutci ugimā utānezāni. Ämenwānemātcī hīnini me'tozānenīkwīazāāni. Äwāi'pumātcitcāhi.

Kāpōtwemegu manaha ugimāha ä'ke'känemātcī. "Kwā-
10 gunā'tcāhi wātcīneAiyahaiyāāni?" ähinātcī hīnini utānezāni. "Inugimego ine ihAiyāne, kāta pyā'kāni. Kīkīckigwāpizu pyāne yōhi," ähinātcī inini utānezāni. Ä'pāigāhi ina skwāzāha' ku'tāgi i'kickigwāpisutci. Äwāzimego ämenwānemāteha inini kwīazāāni. Iwītcaiātcī äicitāhātcī.

15 Itep āātcī nō'ki. Äwītcaitiātcitcāhi. Inimegutci äātcimo-
hātcitcā hīna ōzāni äcimegutci hīnini kwīazāāni. "Inī'," ähitci ina kwīazāha. "Wāpuzātāne," ähinātcī inini skwāzāāni.

Äwāpuzāātcitcāhi utā'kwe ānahazātcī nägutigacāhāmāni
ääātcī. Kāpōtwemego ināhi ä'pyāātcī. Pāskezigāni ämä-
20 nutci nägutigacāhāmāni ä'pemwātcī ānezātcī. Ä'pecināteha. "Kacitcā kīcai, nenāpāme," ähinātcī hīna iskwāzāha inini kwīazāhani. "Hō, āhuwīgiyāgwekoho nīaci'to," ähinātcī inini ōiāni. Äwāpitcāhiunāgwātōtcī unāgeci wīgīyāpi wīcigenigi; ähināgwātōtcī nägutigacāigāni, pägahā'kwāigiyāpi,
25 kō'kōcīgiyāpi, tätepizāigiyāpi äēgi äunāgwātōtcī.

Pā'kutānigitiātcāhi ānahicinoātcī māuceāhina'kīinigi. Cās-
kīna kwīazāha ä'ke'kitāhātcī wīcigenigi kegimezi āwiyāhi
nägutigacāhigāhi wītaciniti kō'kōcāhi pägahā'kwāhahi.
Kāpōtwemego ānepāātcī.

30 Kāpōtwāwāpānōhinigi ä'tō'kitci. "Pāgahā'kwāā, gāga-

took it from him; without further ado they started to walk back and gave it to that boy.

He put those soldiers back (in the hat). He walked on and travelled on and on. Soon he came to a town of whites; he walked around on the streets. Soon he took things thrown away. In a privy was where he lived there.

Soon he was found by the Mayor's daughter. She fell in love with that Indian boy. She ate with him.

Soon the Mayor understood about her. "Why is it that you go over there?" he said to his daughter. "Today if you go over there, don't come back. You will be hung by the neck if you come here," he said to his daughter. That girl was not at all afraid of being hung. She loved the boy the more. She wanted to marry him, she thought in her heart.

She went there again. Verily they were married. Then right away she told that boy what had been told her by her father. "Very good," said that boy. "Let us walk away," he said to that girl.

They walked away in the direction where he had left his(?) horse, they went. They soon arrived there. He took his gun, shot his (?) horse and killed him. Then he skinned him. "What, pray, are you going to do, my husband," that girl said to that boy. "Oh I will build a place where we will live," he said to his wife. Verily he began to lay the foundation, using the entrails the way the house should be; he laid the foundation of a stable, chicken-house, piggery and wagon-shed — he also built the foundation of them.

At night verily when they laid down it was just any place on the ground. That boy merely thought it out just how everything should be, how many horses, pigs, chickens. Soon they slept.

Soon when the morning came he woke up. [Sounds

'ka'kā gāga'ka'k!" "hu'wä-ä!" "M . . . mr!" 'H'h'h'h'h'h,"
 "Hwī'hi'hi'hi!" ähinitcicahi utahimwaahi. "Ku, kā'tena
 mänaha ke'känetämōtuge awiyāhi," ähicitähätci inini kwīa-
 zääni. Ämänwegenigtcāhi kegimezi awiyāhi. Kāpōtwätō-
 5 'kīnitci wītcāyātcini, "Īnīniye nä'kāgi äci'tōāni, mänīnugi
 nāmāgwe awiyāhi."

Pazegwīātci wīzeniātci. Kīcīzeniātci ä'kīāpātāgi īni kegi-
 mezi. Äacamāateha kō'kōcahi, nägutigacāhahi, nenozōhi,
 pägahā'kwāhahi.

10 Kāpōtwemegu nāha ätazogunāga'ki, "Nahi', nai'ātāne,
 kōza." "Hō, āgwi, negozāwa," ähitci īna skwāzāha. "Hō,
 āgwigoho' awiyāyi wītcini ä'kīcī'tcāitūyāgwe," ähinātci īna
 kwīazāha. "Īni," ähitci īna skwāzāha.

Änahāpitcigātci ätcāicigenitci nägutigacāhahi; cōcomizāhi
 15 nā'kāmenwigegi. Wīnwāwa nā'ka ämīcātezitci. Äpuzāātci.
 Acitcāpyāātci äza'kahwātci cigāhāni äutāmātci īna kwīazāha.
 Kāpōtwemegu īna ä'pyāāteha ugimāāni ähuwīgenitci. "Hu-
 'hūa, pyāwa netāneza! Me'tozānenikwīazāāni pyānāwa,"
 ähitci. Äazemihātciācāhi äpenāpyānīgānitci. Kīcāneme-
 20 'kāātci, ä'pītegāātci wīgiyāpegi, äātciātcimutci. Kāpōtwe-
 mego äwīzeniātci. Kīciwīzeniātci äaneme'kātci nō'ki.
 "Kīnaiipenatcāhi māmāgwa; kīpyānāāgi ketepowānenihe-
 māgi," ähinātci īna kwīazāha inini ugimāāni. "Hīni,"
 ähitcicā hīna. "Īni nīcaipena, ke'pī'tcihi," ähinātci inini
 25 kwīazāāni.

Änāgwāātciācā īnigi. Kwīazāha ōwīāni īna ä'pyāātcī;
 "Ägwīnahi uwiyāhi wīhinuwātcini kōza," ähinātci inini skwā-
 zāhāni. "Ähähe," ähitci īna skwāzāha äzīpāno'pwātci inini
 kwīazāhāni.

30 Kāpōtwe nāätazogunaga'ki īna ugimāa, "Nahi'," ähitci;
 "nai'ātāwe netāneza," ähinātci utepowānenihemahi. Kāpō-
 twemego īnā ä'pyāātcī. Wānātcihi kegimezi ämenwīgenigi
 īnihi ähawīginitci. Kāpōtwemego īna kwīazāha, "Kūzeni-
 pena," ähinātci māhihegōwātcihi. Ä'ketenāgi āpeskyāige-

of the fowls and animals], behold their pets said. "Well, he probably knows everything", she thought of that boy. Everything verily was fine. Soon her husband woke up, "I made those things yesterday, everything that we see today."

They got up and they ate. After they had eaten they went around to see the whole outfit. Then they fed the hogs, horses, cattle, chickens.

Now soon after a few days, "Let us visit your father," he said. "Oh no, I am afraid of him," said that girl. "Oh he will not say anything now we are married," that boy said to her. "All right," that girl said.

He hitched the same kind of horses; the buggy was also fine. As for themselves, they were in gay attire. Then they went on. When they came near that boy lit a cigar, and that boy smoked it. Soon they got where the Mayor lived. "Well, my daughter is coming! The Indian boy is fetching her," he said. He helped him unhitch. After they shook hands they entered the house, and talked a long time. Soon they ate. After they had eaten they went out again. "Verily you will visit soon, bring your councilmen along," that boy said to that Mayor. "All right," the latter said. "We will do so, thank you," he said to that boy.

Then they departed. When the boy and his wife arrived there, "Well your father didn't say anything," he said to that girl. "True," said that girl and kissed that boy.

Soon a few days after that Mayor said, "Well, let us visit my daughter," he said to his councilmen. Soon they arrived there. Behold, everything was in fine shape where they lived. Soon that boy, "Let us eat," he said to those by whom they were visited. He took out the white cloth.

nigi. "Uhwänäha āwazi wiicimenwigenigwäna neizenieni äcimenwigegi," ähitci. "Nöhigatcāhi wītažōžääni äpāpīnāni," ähi'tägi ini āpeskyäigenōhinigi. Kīcīnīci'tagi äcowāskā'kätci ini päpāgyāiāi. Wänätcihi ämānātenigi tcāgi äcigenigi wī-
 5 zenieni änāmōātci. "Ko, kä'tena manaha mänetōia kwīazāha," äicitähääteha inigi näihiätcigi. Inimego äizeniāteha. Kīciwizeniātci äätciätcimōātci. Äätcimōhātci ina kwīazāha pyätciāitci petegi ätcägeziitci.

Käpōtwemego inigi ä'penowātci. Inā kīcipyāātci, "Nahī',
 10 tānācitähäägwe, nī'kānetige; mānānugi kwīazāha māmāagwe mānihi uwīzenieni? Kacī'tōhi netāneza äwītcaiātci. Pōzītāhimenwigenīwi uwīzenienwāwi; täpuwāāgwini mītcī'kagūha," ähinātci inihi tepuwänenihahi. "Inī', inītcāhi äwītepuwātāmāgwe hīnutcihi tātāgi." Ätepuāātciāhi.
 15 Käpōtwemegu ä'pa'kuāātci.

Metāzwi acāmāgāhāgi ähanūnetci inātegi ini izenieni. Äwāpuzāātciāhi. Käpōtwemegu inā ä'pyātci ähuwiginitci kwīazāhāni. "Nahī', ugimāwa netānōnegunāna wīzenieni
 20 änātāāge," ähināatci inini kwīazāāni. "Ku, inītcāhi ä'tāgi awātōgu," ähinātci hīnihi acāmāgāhahi. Äwātōwātciā hīnigi cāmāgāhāgi hīni wīzenieni. Megutciāhi wāatcinītcī umāgwai ämānutci äucihātci cāmā'tīhahi nīcwāpitāgi. Nā'taimēgo āpeskezīnitcihi nägutigacāhahi ämīnātci hīnihi
 25 utacama'tīhemahi. "Nahī'," ähinātci, "māimāmau'ku keizenienēnāni. Kemāmāgunānāgi acāmāgāhāgi yō utcihi," ähinātci hīnihi utahīhemahi. Nātaimegu äāpeskezīnitci nōmegowātcihi ina kwīazāha utacama'tēhemahi. Ä'ke'tcipenohāātci. Käpōtwemego ämātānāātci. "Neizenienēnāni
 30 kemāmāpwa nī'kānenāna," ähināātci ämāmāāteha petegi ä'pyätōātci ähainitci kwīazāāni.

Ä'pyätōātci petegi, māhāgitcāhi māniza utacāma'tīhemahi ināhi ä'pyānitci. "Ägwimegu kaskipyätōwāge nāteāge. Azāwa cāmāgāhahi nīcwāpitāgi." "Hīnimā nīcīyāgi yōwe.

"Who can beat me in better food," he said. "Seven verily will be the number of chairs," he said to that white cloth. After he had spoken to it, he spread that cloth. Behold, they saw many and all kinds of food. "Well truly this boy is of the nature of a manitou," those who visited them thought in their hearts. They ate. After they had eaten, they talked at length. That boy told what he had done before when he was small.

Soon those (visitors) went home. Then after they got there, "Well, what do you think about it, my friends, in your hearts; shall we take away from this boy this food-supply of his? I don't care if my daughter is married to him. Their food-supply is certainly very fine; whenever we would have council, we could eat," he said to those councilors. "Well, we may as well council about it." They did council. Soon he convinced them.

Ten soldiers were hired to go after that food-supply. Then verily they walked off. Soon they arrived where the boy lived. "Well the Mayor has sent us to fetch the food-supply," they said to that boy. "Well, there it is, take it along," he said to those soldiers. Those soldiers took away that food-supply. Verily as soon as they left he took his hat and created twenty soldiers. He gave his soldiers white horses of one kind, "Well," he said to them, "go take our food-supply away from them. The soldiers took it from us yonder," he said to those who belonged to him. Of one kind, and white were the animals on which that boy's soldiers rode. They ran them at full speed. Soon they overtook them. "You have taken our food-supply from our friend," they said to them; they took it back to where the boy was.

When the former brought it back, verily these soldiers of the white man came yonder. "We could not bring back that which we went after. He has twenty soldiers."

Nahí' negotwā'kwe hine hi'āātce acama'tihägi," ähitcicā hīna ogimāwa.

Ītepitcāhi ähāwātci negotwa'kwe cama'tihägi. Äwäpusäwātci änātegi nō'ki. Īnā ä'pyātci ä'pāināātci acāmāgāhahi.
 5 "Nenātepena wizenieni nō'ki," ähināātci ĩnini kwīazāāni. "Ku, ĩne'tcāhi āwātōgu," ähinātci hīna kwīazāha. Äāwātōwātci nō'ki. Äwäpuzāātci. Wāātcīnitci, äucihātci nīcwā'kwe acāmāgāhahi. "Äwātōwāgi keizenienenāni nō'ki acāma'tihägi," ähinātci ĩnīhi acāmāgāhahi. Nā'taimego
 10 nō'ki äāpeskezinitci nōmegōātcihi hīna kwīazāha utacāma'tihemahi. Äwäpuzāātci nō'ki ĩnīhi acāma'tihägi. Kāpōtwemegu ämätānāātci. "Neizenienenāni kemāmāipena. Pā'kigā kewāneskāipwa," ähināāteha. Ämāmāatci ĩnī wizenieni. Petegi äicietōtci.

15 Īnā ä'pyātōātci ämīnāātci ĩnini kwīazāāni. "Nahi, āgwimegōnugi wīnahazenāgōwe, netacāma'tihetige. Nō'ki māgwāhe wī'pyāāgi wāneskāugimāha utacamāgāhemahi," ähinātci ĩnīhi utahīhemahi. Änuwähetcigāhahitcā nō'ki äucihātci. "Bām, bām, t'z—z tā'-tār, tī'-tī-tī-tā'r, tī'-ta te'm,
 20 ta'-ta-ta ta'm, ta'-tata-ta'm," ihinuwätci gānītci.

Īnicāmanaha ogimāha, "Nahí', nyāā'kwe ĩne ihāātce acama'tihägi," ähitci. Äwäpuzāātci nō'ki ĩnīhi nyāā'kwe cama'tihägi. Kāpōtwemego ĩnāhi ä'pyāātci. "Nenātepena wizenieni," ähināāteha. "Ku, ĩne'tcā awātōgu," ähinātci ĩna
 25 kwīazāha. Äawātōwātci nō'ki.

Megutci nō'ki weātciātci negutima'ka'kwe äuciātci acāmāgāhahi. "Nahí'," ähinātci, "kegyä'tenāmi! nege'kwināhegōgi ce'yehe äcaiātci. Inugitcāhi kīgāske'kāāpwa. Kinātutamawāpwatcahi me'tāmi. Kīcitcāhimīnenāgwe kīmīgātīpwa.
 30 pwa. Nīcwitcāhi kihaskwihāpwa. Kī'pyānāpwa äiyōho," ähinātci nō'ki ĩnīhi utacāma'tihemahi.

"Well, formerly there were two. Well, one hundred soldiers shall go there," that Mayor said.

Verily one hundred soldiers went there. They started after it again. When they got there they could not see the soldiers. "We have come again after the food-supply," they said to that boy. "Well, there it is, take it," that boy said to them. Verily they took it away again. They walked away. When they were gone he created two hundred soldiers. "The soldiers have again carried away our food-supply," he said to those soldiers. The horses which these soldiers of that boy rode were again white and of one kind. Verily these soldiers went on. Soon they overtook them. "You have taken our food-supply from us. You are very mean," they said to them. Then they took that food-supply. They brought it back.

When they brought it back they gave it to that boy. "Well, I will not put you away this time, my soldiers. Perhaps that worthless Mayor's soldiers will come again," he said to those (soldiers) of his. He created also band-players. "Boom, ta ta ta, tum tum tum," was the way they sounded as they blew their horns.

And then the Mayor said, "Well, four hundred soldiers shall go there," he said. Then those four hundred soldiers walked on. Soon they got there. "We have come after the food-supply," they said to him. "Well, there it is, take it away," that boy said to them. Verily they carried it away.

Verily as soon as they were gone, one million soldiers he created. "Well," he said to them, "Confound it; they have already bothered me the way they have done. Now verily you will surround them. Verily you are to ask them for it first. Then afterwards indeed when they have given it back to you, you will fight. However you will save two of them. You will bring them here," verily he said to those soldiers of his.

Äwäpuzäätcitcāhi. Kāpōtwemegu ämätanāātcī ä'kas'ke-
 'kāātcī. Änätutamaātcī me'tāmi wizenieni. Kīcītcāhimīne-
 gōātcī ämīgātītcī. Ä'pāitcāhiāwātci neguti nezetci ina
 kwiazāha utacama'tihemahi. Äawunāātcitcā nīcwi ina ugi-
 5 māwa utacama'tihemahi. Inātcāhi ä'pyānāātcī inigi inihi
 nīcwi.

“Nahi’,” ähitci ina kwiazāha, “kwāgunāhi wāutcinātāā-
 gwe neizenieni? Ceyetcāhi äcitāhāyāgwe kiicaipena. Mā-
 gwāhe Aiyōho äwīmīgātīyāgwe kihāipwa,” ähinātcitcāhi
 10 inihi nīcwi. Mātezitcāhi ämānutci. Ä'kenahōzōnitcitcāhi
 ä'kīckecācwātci äegimego ä'kīskīskēnetcācwātci äēgimego
 ä'kīckīgumācwātci. Ähāpihwātci. “Nahi’, penugu. Kihā-
 tcimohāpwa ketōgīwāwa, ‘Nekīskīskēcācugōpena,’ kihinā-
 pwa, ‘kātaānetāmānitcā ipi nō'ki kī'pya kā'tcinei kīna
 15 äēgītccāhi kātaānetāmāni ketacama'tihemagi māne wīpyā-
 nātcī. Inī kiicai,’ kīināpwa ina ketōgīhwāwa.” Ä'penowā-
 tcitcā inigi nīcwi ä'kīskīskēcātci.

Inātcā ä'pyātci pä'ki ähā'kwātci. Kīcātccimohāātcī äcaiātcī
 äcimegōātcī inini kwiazāāni, “Nahi’, kīmīgātīpena tai'!”
 20 ähitci ina pacitōha.

Kegimezimego ääpusāātcī camā'tihāgi. Māiyāgatcā äēgi
 kwiazāha äucihātci māne acamāgāhahi. Kāpōtwemego
 ä'pyātcināātcī mānizugimāwa utacāma'tihemahi. “Nahi’,”
 ähinātcī umāyāzīhemāni, “kīmecenāwa nāwāte ina ugi-
 25 māwa,” ähinātcī umāyāzīemāni.

Kāpōtwemegu ämīgātīātcī. Kāpōtwetccāhi ämecenetci
 ina ugimāwa, nā'ka māhāgi ä'tcāginezetci utecāma'tihe-
 mahi. Ä'pyānetci ina ugimāwa. “Nahi’,” ähitci. “Inīyāpi
 äiwāpāmāgi äniā'tāgwāna.” Äma'kātāigenānātcī, nā'ka
 30 äzaza'kahwātci wīcipaikaskikoca'kwīnitci. Äasemihegutci-
 gāhi kutāgahi tātāgīni. Cōnīyā'tcā äacitōtcī taswi mā'ka-
 kwī. “Mānimegu mācwāgwāna māhāni wāneskāugimāāni
 äma'katāigāsonitci mānihi cōnīyāhi wī'haiya,” ähinātcī inihī

They set out. Soon they overtook them. They surrounded them. They first asked them for the food-supply. Then after they were given it they fought together. Verily they were not able to kill a single one of the boy's soldiers. They took two of that Mayor's soldiers. There they brought those two.

"Well," that boy said, "why is it that you are always coming after my food-supply? Already you have thought out what we will do. Perhaps you wanted us to fight together here?" he said to those two. Verily he took a knife. He bound them up; he cut off their ears, also their bellies, and also their noses. Then he untied them. "Now go home; you will tell your Mayor, 'Our ears were cut off,' you will tell him, 'if you desire it you too shall come again, if you also desire it, you will bring your soldiers in numbers. So you are to do,' you will tell that Mayor of yours." Then verily those two went home with their ears cut off.

When they got there, very angry was he. After they told him what they had done, and what they were told by that boy, "Well, let us fight!" said the old man.

All indeed of the soldiers started off. That boy also created many soldiers. Soon he came into view of the white chief's soldiers. "Now," he said to his captain, "you will seize that chief if you see him," he said to his captain.

Soon they were engaged in battle. Soon verily that Mayor was captured, and all those soldiers of his were killed. Then that Mayor was led to him. "Now," said he, "I will see who is a good shot." He blackened the forehead, and he nailed him so he could not get off. Then he was helped somewhat by others. Verily he created some money; the sum was one million dollars. "Whoever hits that worthless chief where he is blackened on the

utacama'tihemahi. Ä'kwitcāhi menwāskāgi pāskeziganāni
 ämāguutci ina ugimāwa. Äwāpikugwātā'kuhigätci. Kä-
 pōtwegāhi negutāmecwātci. Ämecwutāgi ini äma'katāigā-
 sonitci äāni'tōteha ina uckinawāha äegigāhe äugimāiteha.

- 5 "Nahī," ähinātci, "iniyāpi ipāgizenenāgōwe," ähinātci cā
 hīnihi utacāmāgāhemahi." "Kīmāwinātāpwatcāhi mānihi
 otāweni. Kīnwāwa keutūtāenipwa. I'kwāhāgi kihuwīpwa,
 inīciyāpi," ähinātci. Kegimezimego ämīnātci nägutigacā-
 hahi. Ämainātāgitcā hīnigi; äuwīāteha mezihj.
- 10 Äuwīgāiātci owīāni nō'ki. Ä kápōtw äunītcānezāiātci
 kwīazāāni. Äāpetāizitci ina kwīazāha; ämä'kādāāne-
 'kwātci äwāpeskinugätci. Kāpōtwemegu, "Nahi, nemizāha
 ähuwīgiti ihātāwe. Ciyumāgwāhe ni'kwīnumegwa. Ceye-
 genwīhi nenāgānāwa," ähinātci inini owīāni.
- 15 Wāpāgitcāhi änānōne'kitci. Cāskimegutci äwīpunāgi
 utahīnemwai. Äwāpuzāwātci cōcōmizāhi tāgwihi. Ä'pä-
 pāmi'kāātci. Kāpōtwā'pe'kudānigi, ä'ke'kecitci, änepāātci.
 Wāpānigi äwāpuzāteha nō'ki. Kāpōtwemegu a'citci ä'pyā-
 ātci umizāhāni ähuwīginitci. Nō'kitcāhi äwīpunāgi cōcō-
 20 mizāhi ä'pītciganahāgi. Ä'pemuzāātci ina'utci.

Ä'pyāātci inahi wīgīyāpegi. "Ōo!" ämāmai yōnitci ute-
 'kwāmāni. "Ceyeguhu nepyea, nemize." Ä'paimēgupe-
 me'tāgutci. Äpenātci ämai yōnitci. "Pāpāgamōhaiyātuge
 wāpacihita." Inīgāipi ä'penānegutci ma'hwāahi pecīahi
 25 āpācihegwa ī'pi pä'ki. Ä'paipyānitci uzīmāhani. "Ō,
 āgwi, nepyagoho, nemize." Ä'paimēguwāpāmegutci ämai-
 yōnitcimegu penātci. Kāpōtwamego ināhāhātci ina kwīa-
 zāha. "Kutcinetcāninu ka'cōho," ähinātci. Ä'kutcinetcā-
 nātci. "Yā, wāna nezīmāa pyāgwāni kā'tena!" Äzīpānu-

forehead, this money will be his," he said to those soldiers of his. That Mayor was nailed up as far as the guns would carry. They began practising shooting at him. Soon one hit him. That young man hit where the other was blackened on the forehead, — he won and he also became a chief.

"Well," he said to them, "eventually I will let you go," verily that boy said to those soldiers of his. "You will attack this town. You will have that town. You will marry the women right away," he said to them. All of them he gave horses; then verily those soldiers attacked it; they married everywhere.

He and his wife were again living peaceably. Soon they had a child, a boy. That boy was a half-breed; he had black hair and white skin. Soon (he said), "Well, where my elder sister lives, let us go. Perhaps she is lonesome for me. Long ago I left her," he said to that wife of his.

Truly the next day they got ready. He merely gathered their possessions in one bundle. Then they went on with a buggy. They travelled on and on. Soon when it was night, they camped; they slept. The next morning again they went on. Soon they came near where his elder sister lived. Again verily he gathered up the buggy. He put it in his pocket. They walked from there.

They arrived there at the wigwam. "Oh," his sister cried a long time. "At last I have come, my elder sister." He was not answered by her. All the time she cried, "A fox probably it is who is making fun of me." Mistreated had she been by the wolves, lynxes, and they had made fun over her very much, it is said. Her younger brother had not come. "Oh no, I have come surely, my elder sister." She did not look at him, she wept all the time. Soon that boy went there. "Please feel my hand," he said to her. She felt his hand. "Ya! this is my little brother,

‘pwātcī. “Māiyāgātāhi wītāhiyāga kenegwāha āēgi kwiazāa,” āhinātcī īnini ute‘kwāmāni. Āhaneme‘kātītcī āhuwīgiyāteha. Īnimegu ā‘kwitcī.

he has surely finally come!” She kissed him. “This here is my wife; this boy is also your nephew,”¹ he said to his sister. They welcomed each other where they used to live. This indeed is the end.

¹ Brother’s son. Though spoken by a male it indicates the relationship a woman, not a man, bears to her, not his, brother’s son.

NOTES ON THE CONDITION OF THE TEXTS

by Truman Michelson.

An examination of the texts shows that Dr. Jones did not leave them in a final state of preparation, but would have revised them had his life been spared. The punctuation of the portions already translated by him has been left almost unchanged, as well as the paragraphing. In the remainder I have seen fit to repunctuate the whole, and must be held responsible for it. As Dr. Jones had not paragraphed that portion, I have done so.

The number of variants is considerable, and adds to the impression that the work was not in a final state of preparation. At first it was my intention to revise the whole, but at length it was decided to print the texts exactly as they were left, with footnotes in the case of positive errors, and comments which follow in the case of variants.

In Kickapoo there is an exceedingly weak *w*. Between vowels it is recorded now as *w*, now as *h*, rarely as *ʿ*, and frequently not at all. After *i* occasionally it is recorded as *y*. In this connection it should be noted that between vowels *h* and *y* likewise are often not recorded, and that the interchange of *h* and *ʿ* is common. The above constitute the most important variations to be found in the texts. Examples follow:

- ugināwa* (chief, Fox *ugināw^a*), 110.19, 114.5, 114.27,
 114.28, 22.27; *ugināa*, 108.20; *ugināha*,
nīawī (myself, Fox *nīyawⁱ*), 66.26, 68.2; *nīai*, 106.9
ä'kanawitci (then he spoke, Fox *ä'kanawitcⁱ*), 34.4, 40.2;
ä'kānawitci, 42.3; *ä'kanaitci*, 38.20
ineniwa (man, Fox *ineniw^a*), 66.18, 70.13; *ineni(w)a*, 70.20;
inenā, 78.1; *inenia*, 10.17
äwäpuzäatci (then they walked on, Fox *äwäpusäwātci*),
 74.20, 1.91.4; *äwäpusäwātci*, 34.7

ōwīwāni (his wife, Fox *uwīwānⁱ*), 70.32; *uwī(w)āni*, 70.14;
uwīāni, 70.9, 70.15, 96.3; *uwīyāni*, 66.18; 72.1; *ōwīāni*,
 94.6; *owīāni*, 116.10, 4.14, 4.15, 6.12, 116.14; *ōiāni*,
 6.23
i'kwāwa (woman Fox *i'kwāw^a*), 22.26, 76.3; *i'kwāa*,
 24.4, 76.8
i'kwāhāgi (women, Fox *i'kwāwāgⁱ*), 52.1, 116.7; *i'kwā'āgi*,
 52.2; *i'kwāāgi*, 18.20
äāatci (they went, Fox *ähāwātci*), 106.19
äāni (are you going, Fox *ähāyānⁱ*), 22.23
Peci'a (lynx, Fox *peciw^a*), 18.19; *Peciā*, 22.16
kī'ai (you will stay, Fox *kī'a'wⁱ*), 46.7; *kīai*, 46.16, 46.21
uwīyai (himself, Fox *uwīyawⁱ*), 38.5; *uīai*, 22.7, 22.20;
uīai, 12.24, 14.2, 18.9
ma'hwā'āgi (wolves, Fox *ma'hwāwāgⁱ*), 14.23, *ma'hwāāgi*,
 14.22, 14.25
zīpō'i (river, Fox *sīpōwⁱ*), 18.22
wītcahiyāga (she whom I live with, i. e. my wife, Fox
wītcawihāg^a), 118.1
äunītcānesiyātci (then they had a child, Fox *ähunitcāne-
 siwātci*), 94.23

It may be noted that in my Fox texts *pāwi* occurs as well as *pwāwi* (the conjunctive negative; see section 12 of the Fox sketch in the Handbook of American Indian

Languages). In Kickapoo we ordinarily have correspondents to the former (e. g. *pāi*, *pāhi*), though the latter also is found (e. g. at 28.18). The above variations also account for Kickapoo *ātcī* (whence, Fox *wātcī*). The writer is not sure whether the *i*- of the future conjunctive is to be explained in the same way as he has found the same thing in Fox texts written by Foxes in their syllabaries. Finally it may be mentioned that Kickapoos themselves are inconsistent in writing or not *w* in their syllabaries.

The variation of penultimate *h* and *ʼ* (in nouns especially) is common enough in Jones's Fox Texts; but it should be noted that in them *-aʼi* is written nearly consistently, but in the present texts *-ahi* is written nearly consistently. The entire absence of penultimate *ʼ* and *h* in nouns when intervocalic is often to be found in Jones's Fox Texts; the same holds true in the present texts, e. g. *Meciʼkāhāni* (Snapping Turtle), 40.19, *Meciʼkaāni*, 34.12; *Tāʼhuvāhāni* (Buzzard), 12.1, *Tāʼhuvāʼāni*, 8.16, *Tāʼhuvāāni*, 8.11.

Note. The variations of *Wīzaʼkāʼa*, *Wīzaʼkāʼa*, *Wīzaʼkāa* (name of the culture-hero) in the Culture Hero Tales were normalized to *Wīzaʼkāʼa* in the printing. This was discovered too late to rectify in the text.

Other variations among consonants are not frequent. The most important are those of surd and sonant (*kāda* 'don't,' 68,11, *kāta*, 88.25), *k* and *g* (*pāʼkutānigi* at night, 46.10, 48.9, *pāgutānigi*, 46.1, 46.17, *s* and *z* (*āseni* 'stone,' 12.20, 14.2; *āzeni*, 14.3, 14.4), *s* and *c* (*umekwāhāni* 'his bottom,' 16.21, 18.7; *umeskwāhāni*, 16.26). The cause of the confusion between surd and sonant is due to the fact that surds are without aspiration and sonants are stressed more strongly than in English; hence to our ear the sounds are heard now as surds now as sonants. The confusion of *s* and *z* (which are really one

sound) is because there is no precise equivalent in English to Kickapoo *z* (see the description of the phonetics, p. 2): hence the sound is heard now as *s*, now as *th* (*e*, *z*). The variation of *'k* and *g* is because the aspiration preceding the stop gives the impression of sonancy. The mutation of *c* and *s* [see Note at bottom of p. 2] is probably because *c* is not exactly like our *sh* sound.¹

There are likewise considerable variations in the vowels. The most important are, *ǎ*, *a*, *u*; *ǝ*, *ǖ*. We will first take up the first group. This variation also is found in considerable numbers in Dr. Jones' Fox Texts. The variation of *ǎ* and *a* is more common than with *u*. In every case noted (save one) *ǎ* (written *A* in the Fox Texts) is the actual sound. Examples follow: *uckutǎwi* 'fire,' 38.18, *uskutǎi*, 98.24, 100.1, 16.19, *askotǎwi*, 14.14; *wǎtcǎhunu* 'prepare a meal,' 66.4, *wutcǎhunu*, 70.24, *ǎwutcǎhegutci* 'a meal was cooked for him,' 90.11, 90.12, *wǎ'tcǎhenǎ-gǎni* '(not) will we cook for you,' 74.9 (*wǎtcǎhoǎni* 'what I have cooked,' 14.21 shows the regular change in a participial, and is not a mere variation); *aci'tawinu* 'make for me,' 88.24, *ǎ'aciǎtci* 'he made him,' 22.19, *ǎuci'tǎtci* 'he made it,' 22.6, 22.18, *ǎucihǎtci* 'he made them,' 22.6, 24.8; *askǎpǎza* 'ceremonial attendant,' 86.27, *uskǎpǎza*, 88.1, 88.5; *askǎpǎǰ*, 'ceremonial attendant,' (case of address), 64.26, 66.3, *uskǎpǎǰ*, 64.12, 64.14, 66.11. In the case of *askina'e* 'youth!' (at 50.21) the *a* is unoriginal, cf. Fox *uckinawe* and *uskunna'e*, 50.19. The variation of *ǎ* and *a* will cause no trouble and is passed over. The variation of *ǝ* and *ǖ* is to be explained by the fact that the sounds do not quite coincide with the English ones.

¹ For a phonetic change of Fox *s* [Kickapoo *z*] to *c*, see Amer. Anthropologist, N. S., 15, p. 471. Kickapoo examples are *neci'kǎni*, 20.18 YOU MIGHT KILL ME; *kǎnecipwa*, 80.26,27 YOU WILL KILL ME; as contrasted with *nǎnezǎwa*, 20.11. I'LL KILL HIM; *wǎnezǎge*, 80.25 WE WILL KILL YOU.

From a study of Dr. Jones' Fox Texts, it would appear that *u* and *ō* should be regarded as normal.¹ An isolated variation of *ǎ* and *e* is to be found in *tăgai* 'a little,' 14.8, *tegāi*, 78.8 (Fox *tAgāwī*). In conclusion it should be stated that at times there is uncertainty regarding the quantity of vowels. — The above does not aim to give exhaustive collections showing all possible variations, but rather to point out examples that might otherwise cause difficulties.

¹ From some recent work with Fox informants it appears that the variation of Fox *o*, *u*, *ō*, *ū* is partly due to mishearings, partly to phonetic laws, and partly to distinct sounds. — T. M. [Jan. 1915].

NOTES ON KICKAPOO GRAMMAR

Based mainly on the materials left by Dr. Jones.

Since Kickapoo is extremely closely related to Fox (see *Handbook of American Indian Languages*, part 1, p. 740; *28th Annual Rapport, B. A. E.*, pp. 252, 258); and since a sketch of the latter dialect has been already published (*Handbook*, pp. 735-874; for some important additions and modifications, see *Amer. Anthropologist*, N. S., 15, p. 470 ff. and p. 692 ff., *Journal of the Washington Academy of Sciences*, IV, No. 14, pp. 402-409 ff.), it has seemed best in order not to delay the publications of the Texts any longer than necessary, to register here merely the most important differences between Kickapoo and Fox together with some other notes, especially the demonstrative pronouns which are given more fully than in the Fox sketch, instead of elaborating the rather full notes left by Dr. Jones, and giving examples from the texts. An asterisk indicates that Dr. Michelson is wholly responsible for the statements made. (The sections referred to in the following are those of the sketch of Fox in the *Handbook*.)

VERBS.

Conjunctive mode (§ 29). The future with *i-* has been noted above. It should be further noted that sometimes we find both *ä-* and *wi-* used (*äwītātageskōnānī*, 32.20, then will I give thee a kicking).

Past subjunctive mode (§ 29). Corresponding to Fox

-e'e we have *-eha* throughout; *äwāpāmenägōwe*, given by Dr. Jones probably is due to some misunderstanding.

Potential subjunctive mode (§ 30). *I-thee* and *I-you* have the same form, namely, *-nägāha*.

Potential mode (§ 30). It should be observed that the forms for *they* (an.) intrans., *they* (an.)-*me* have the forms corresponding to the Fox prohibitive; and it may be noted that in the texts *-'kāni*, *thou* intrans. seems to occur instead of *-'kāpa*, the form obtained by questions: see note 1, p. 98. Moreover *they* (an.)-*him*, *them* (an.), *-iyāwā'kitce*, though it contains the same elements as Fox *-iyä'kiwātce*, nevertheless has the order of the elements reversed in the middle. Apparently *they* (an.)-*it*, *them* (inan.) is the same as *he-it*, *them* (inan.), *-Agitce*.

Prohibitive mode (§ 30). Apparently the form for *they* (an.)-*it*, *them* (inan.) can be the same as the Fox correspondent or it can be the same as the form for *he-it*, *them* (inan.).

Imperative mode (§ 31). First of all it may be here noted it should here be noted that there certain errors in the table given in the sketch of Fox; *-tāwe* is surely inclusive; *thou-us* (excl.) should have been given as the same for *ye-us* (excl.); *ye-me*, given as *-'ku*, is due to some misunderstanding: *-ig^u* occurs in my Fox texts as well as Shawnee ones;¹ on another occasion I shall discuss the Fox forms for *he*, *they* (an.)-*thee*, *you*: here it can only be stated that the Kickapoo correspondents can not be given owing to some confusion in Dr. Jones' notes. — In Kickapoo beside the ending *-tāwe*, there is another, namely, *-tāne*. I have not been able to determine the distinction in meaning.² Moreover with third persons (sing. and pl., an. and inan.) as objects *-ātāne* occurs as well as *-ātāwe*.

¹ See *Amer. Anthropologist*, N. S., 15, p. 471.

² The distinction is also unsolved in Fox. — T. M. [Oct. 1914].

Negative of the independent mode (§ 35.3). In contrast to Fox, normally there is no addition of terminal *-ni*, nor is the *e* changed to *i*. However when the third person animate (sing. and pl.) is the subject, under unknown conditions the terminal *-ni* can also be used. The precise forms cannot be cited owing to some confusion in Dr. Jones' notes, and the texts do not elucidate the point.

**Negative of the participial* (same usage in Fox). The negative of the participial is the correspondent to Fox *pwāwi* (see above, p. 121), the negative of the conjunctive mode.

**The reflexive verb* (§ 39). Kickapoo does not employ the device used in Fox, and instead uses the reflexive pronouns with the verbal forms having the third person inanimate as object.

**Indefinite passive, conjunctive mode* (§ 41). The formation of the animate pl. in Kickapoo is entirely different from the Fox. The *gō* of the independent mode of the indefinite passive is used, as well as *-si-*, a common animate copula, to which are added the ordinary intransitive conjunctive endings.

DEMONSTRATIVE PRONOUNS (§ 47).

Pronoun.	Animate.		Inanimate.	
	Singular.	Plural.	Singular.	Plural.
present, visible . . .	<i>māna</i>	<i>māhāgi</i>	<i>māni</i>	<i>māhāni</i>
away, visible . . .	<i>īna</i>	<i>īnigi</i>	<i>īni</i>	<i>īnini</i>
not present, visible . .	<i>īnāga</i>	<i>īnāge</i>	<i>īne</i>	<i>īnāne</i>
not present, invisible, past time . . .	<i>īniya</i>	<i>īniyāge</i>	<i>īniye</i>	<i>īniyāne</i>
away, visible . . .	<i>māyāga</i>	<i>māyāge</i>	<i>māye</i>	<i>māyāne</i>
indefinite, invisible . .	<i>(y)āahīma</i>	<i>(y)āahīmāgi</i>	<i>yānīmi</i>	<i>yāhīmāni</i>

It may be further noted that certain other combinations occur. Thus *īni* is combined with *māna*, etc. and *īna*, etc. (making *īnīna*, etc. The precise in meaning difference between these and the simple form is unclear. Similarly *atahutci* 'hitherward' is combined with *īna*, etc., making

atahutcīna, etc. Not quite the same is the combination of *aniga* 'next' and *ināga*. Certain irregularities take place; the forms are *anigānāga* (an. sing.), *anigānāge* (an. pl.), *anigāni* (inan. sing.), *anigānāne* (inan. pl.).

It should be pointed out that demonstrative (as well as certain other pronouns) have obliques similar to those of nouns, though presenting some irregularities in formation. A complete list is not available. Corresponding to *māna*, we have *māhāni*, to *māhāgi māhahi*, to *ina inini*, to *inigi inihi*, to *inīya iniyāni*, to *inīyāge iniyāhi*. In Fox a similar state of affairs occurs as can be seen from Jones's Fox Texts, though no mention is made of this in the grammatical sketch.

INDEFINITE PRONOUNS (§ 48). The forms for 'somebody, something' are somewhat different from the Fox correspondents; see also p. 22.

animate		inanimate	
singular	plural	singular	plural
<i>awiyāha</i>	<i>awiyā'āgi</i>	<i>awiyāhi</i>	<i>awiyāhāni</i> .

However *kāgōi* (Fox *kāgōi*) occurs in verbal complexes.

INTERROGATIVE PRONOUNS (§ 49). Corresponding to *wānā'a wānāhāgi*, the inanimate forms are *wānā'i wānāhāni*. It may be noted that as inanimate sing. and pl. respectively, *kwāgunā'i kwāgunāhāni* occur also. These differ from the Fox correspondents by an initial *k-*; however *wāgunā'i* has also been found in Kickapoo. It is probably only chance that the corresponding plural thus far has not been found. It is perhaps unnecessary to add that presumably the usages of the various forms here mentioned probably differ, but at present they are unknown.

CONCORDANCE. In Kickapoo the third person sing. animate in verbs occasionally is used for the plural. The reasons governing this peculiarity are unknown.

COMPARATIVE NOTES ON THE TALES

by Truman Michelson.

An elaborate comparative study of the tales is not called for as their number is not large enough to warrant hard and fast conclusions. Nevertheless it is hoped that the following notes will be of assistance in the final determination of the position of Kickapoo tales and myths among those of other North American Indian tribes. It is also felt that a study of these tales will bring out even more clearly the thesis maintained by others (Boas, Lowie) that myths and tales are not themselves organic wholes, but composed of a series of incidents which in some way have become secondarily attached to each other. This means that we must not be surprised to find the same incident in a different setting in myths and tales of various tribes or even within the same tribe.

It will be noticed that while the same motives occur over a wide area, detailed correspondence is restricted to a fairly limited territory. Thus though the story of the bungling host is a widely spread theme in North America, the actual incidents related in the present Kickapoo tales do not occur broadcast everywhere. Again the theme of bones, etc. thrown into water returning to life is found over a wide area (see Jochelson, *Koryak*, p. 374 no. 23), yet the episode of the beaver slaying his child to feed

the culture-hero, and of the bones which had been thrown in water returning to life is found (as far as I have noted) only among the Kickapoo, Fox, Peoria, Ponca, and Shoshoni.

Tales of the Culture-Hero.

When Wīza'kä'a went visiting. I have not traced the particular adventure with the Skunk elsewhere. The painting with white paint evidently refers to the practice of the Kīckō^a division of the tribe. — The Beaver episode has representatives among the Fox (Jones, F. 229, 235), Peoria (Gatschet, P.), Ponca (Dorsey, 557), and Shoshone (Lowie, S. 266; J. A. F. xxii. 266). The tale is practically identical in Kickapoo, Fox, and Peoria. The Ponca story varies somewhat from them by having certain other elements; and it will be noted that the trickster's child is not slain. The reference to the young beaver's claw, however, strongly suggests the incident in Fox which is lacking in the other two. In the first Shoshone story the young beaver does not come back to life after the bones have been thrown in the water, but in the second version he does. Note, however, that in neither does the slain child of the trickster come back to life. — The episode of the Kingfisher is essentially the same in both Kickapoo and Fox (see Jones, F. 263): the distinctive Kickapoo elements are the tying on of sticks to the noses of the culture-hero's wife and children, and the culture-hero's bungling of the Kingfisher's cry. In the Ponca tale (Dorsey, 558) the glove incident is novel, and the trickster does not first visit the Kingfisher.

Wīza'kä'a and Buzzard. The specific Kickapoo incidents are those of the culture-hero hanging on the edge of the sky, the mistaking of his pubic hairs for those of a bear, and his present of a bear to the old people by

kicking a stump of a tree. An Ojibwa version (Jones, O.) is otherwise close to the Kickapoo one, but a porcupine episode also figures. [For another Ojibwa version see Radin, 16]. The Ponca tale (Dorsey, 77) and Skidi Pawnee one (G. Dorsey, P. 443, 444) agree in having the trickster discovered by raccoon-tails hanging through the tree, but in the Skidi Pawnee the Coyote-Man does not revenge himself. The Sauleaux story (Young, 224 ff.) lacks the tree incident, and Nanahboozhoo turns into a dead deer in order to take his revenge. There are two Menominee versions (Hoffman, 165, 202-203). The first contains the elements of the flight, the fall into the hollow tree, the rescue by women cutting trees. For the pretended porcupine, cf. the Ojibwa tale above. The culture hero does not revenge himself. The second version lacks the episode of the tree, but the culture-hero revenges himself. The Sauk and Fox tale (J. A. F. xiv. 235, 236) is rather different. Arrow-paint figures as in the Kickapoo. The invitation by the Sun is novel. The culture falls and is caught by a tree, but not a hollow one, and he is not rescued by a wood-chopper or wood-choppers. The assistance by Elk in obtaining revenge is a new element. An Assiniboine tale (Lowie, A. 107) has one or two points that clearly belong here. Compare also Grinnel, B. 147 for the revenge. For the fall into a hollow tree see also Schoolcraft, H. 65, Radin, 3, 12.

Wiza'kä'a and his Drum. I have not traced the race with the drum elsewhere. In Cree, however, there is a very similar episode; and there is no doubt but the two are genetically related (see Russell, 210). — For the release by the Whippoorwill see Wissler, 25; Kroeber, 70; Dorsey and Kroeber, 69, 70; G. Dorsey, A. 144, 148. — For tying rocks on and diving with them see Wissler, 29. The episode of the hand of the culture-hero (trickster)

being caught in a tree is also found among the Sauk (Michelson, S.), Saukteaux (Young, 23), Missisaga (J. A. F. v. 291), Skidi Pawnee (G. Dorsey, P. 441, 442), Ojibwa (Jones, O., Schoolcraft, H. 35, Radin, 3), Oglala (J. A. F. xx. 123), Cheyenne (J. A. F. xiii. 166, 167), and Ponca (Dorsey, 68). Saukteaux, Missisaga, and Skidi Pawnee all agree in that a bear has previously been slain; in Ojibwa it is a caribou (moose in one version, deer in another) which corresponds closest to the Kickapoo tale; in Sauk, Cheyenne, and Oglala it is the Dancing Ducks; in Ponca the Dancing Turkeys. In Cree there is a similar incident. see Russell, 208, Skinner, 87. The Chipewyan tale (Lowie, Ch. 196) obviously is borrowed from the Cree. Note that the bear incident agrees with Saukteaux, etc. — In Skidi Pawnee as also in Oglala, coyotes eat the meat; in Sauk foxes, if I remember correctly; otherwise wolves obtain it, save in the related Cree and Chipewyan tale where it is whiskey-jacks. — The motive of the Dancing Fowls is extremely wide spread: see Dorsey, 67, 580; G. Dorsey, P. 457; G. Dorsey, O. 9; Kroeber and Dorsey, 59, 60; Kroeber, 71; J. A. F. xiii. 165, 166; J. A. F. xx. 122; Riggs, 113; Russell, 212; Skinner, 84; Young, 214; Schoolcraft, H. 30; Jones, F. 279; Radin, 7, 21; Hoffman, 162, 203; Turner, 327; Lowie, Ch. 199. It is also Sauk (Michelson, S.). Obviously the Jicarilla Apache and Camanche episodes of the Dancing Prairie-dogs (J. A. F. xi. 264, xxii. 273, 274) likewise belong here. [See also J. A. F. xxvii, p. 44 top.] It is to be noted that in Skidi Pawnee, Osage, and Ponca the fowl are turkeys; and that the second part of the second Ponca tale is to be associated with the latter half of the Fox tale of the culture-hero rolling down a hill in a bag to catch turkeys (Jones, F. 289), the first half of which occurs in Skidi Pawnee (G. Dorsey, P. 458), Biloxi (Dorsey-Swanton, 30), and Alibamu

(Swanton, A.). Observe that the episodes of the hand caught in the trees and the dancing fowls occur united in Sauk, Cheyenne, Oglala, and Ponca. The incidents of the watching anus and the dancing fowls are associated in Kickapoo, Fox, Menominee, Cree, Dakota, Gros Ventre (Atsina), Arapaho (in a variant) Saulteaux (back) and Ojibwa (two versions). The watching anus occurs in totally different settings in Assiniboine (Lowie, A. 115) and Blackfoot (Wissler, 26). I suspect the watching nose (Grinnell, B. 172) is really a euphemism. The above illustrates how two elements originally unattached may become secondarily fixed and be passed on as a complex. — It may be noted that wherever the Dancing Fowls occur in conjunction with the hand caught in the tree or the watching anus, the culture-hero (trickster) is invariably robbed of his prey. But the thieves vary: in Menominee, Ojibwa (Radin), Cree (Skinner), Saulteaux, and Nascapi they are human beings; otherwise animals, but not all alike: in Dakota (Riggs) it is a mink, otherwise they are wolves, foxes, or coyotes. The important point is that the actual personalities of the thieves is quite secondary.

In conclusion it may be said that a study of the tales of the culture-hero shows that the name or species attached to the chief actor is secondary only, and supports the contentions of Boas and Lowie as opposed to Ehrenreich, namely, that any attempt to explain myths by any naturalistic theory or theories must fail by not taking such a consideration into account.

Animal Tales.

Rabbit and Lynx. It is obvious that the tale belongs with the Rabbit cycle discussed by Boas, J. A. F. xxv. 247 ff. The episode of pretended exploded eyes is likewise found in Ojibwa: see Radin, 36.

Skunk and Opposum. In a Kickapoo tale collected by me in the fall of 1911 Skunk is represented as belong to the Ōckac^a division and Opposum to the Kickō^a division, for obvious reasons. They agree to run a race, the winner to pound the loser to death. Opposum wins; Skunk flees. Whereupon Opposum starts in pursuit; the rest of the story is exactly the same as the one collected by Dr. Jones.

When Snapping Turtle went to War. This is a very common theme. The Osage and Arapaho versions (G. Dorsey, O. 15, 16; Dorsey and Kroeber, 237) have nothing in common with the Kickapoo tale save the general theme of Turtle being on the warpath. The Skidi Pawnee, Pawnee, Blackfoot, Cheyenne, and Oglala variants contain the incidents of the Turtle's capture, his pretended dread of water, his being finally thrown into water, and his escape (see G. Dorsey, S. P. 275, P. 469; Wissler, 160; J. A. F. xiii. 189, xx. 126). Two Ojibwa versions given by Dr. Jones correspond more closely to the Kickapoo, but lack the anecdotes of the girl and Bittern. An Ojibwa variant told me by Miss Densmore is even closer. It contains the song which came true and the episode of the girl on the top of the arbor, though lacking the Bittern incident. For another Ojibwa variant see Radin, 61. The Ponca variant (Dorsey, 271) contains (beside the usual escape in the water) the Otter episode and the reference to the Thunders; and the episode of the two Pelicane is certainly to be connected with the Bittern incident. It should however be mentioned that the Ponca tale has elements not contained in the Kickapoo version, such as the activities of Garter Snake and Grey Squirrel, and other incidents. [Only a small portion of the Ojibwa variant given by Radin, 61, corresponds closely to the Kickapoo tale.]

Miscellaneous Tales.

A young man and his pets. The first part of this story in theme resembles an Ojibwa one: see Radin, 72. A closer correspondence is to be found in Fox, though in an entirely different setting. As Radin remarks, the tale is probably European in origin.

An old man's children. This tale is known to a Sauk family among the Foxes at Tama, Iowa. Whether the version is Sauk or Fox, I do not know. For a similar theme among the Ojibwa see Radin, 67 ff. The end of the Ojibwa tale resembles the Kickapoo quite closely.

Harlots. This tale is a Lodge-boy and Thrown-away cycle. For this theme see the careful analysis by Lowie, J. A. F. xxi. 139-142. Beside the various versions mentioned by Lowie another has been published, namely, a Cree one (J. A. F. x. 2 ff.). Three Fox redactions are known¹ (Michelson, F.). A fragment of a Fox one has already been published (Jones, F. 79). — The Cree tale contains the elements 1, 2, 3 (one son previously born, one cut out), 5 of the table given by Lowie, l. c., 141. The incident of the footsteps is common to the Cree and Iroquois versions. An other incident of interest in conjunction with the Kickapoo will be mentioned later on. — The Iroquois story (abstract, J. A. F. vi. 178, 179) is extremely close to the Kickapoo one, up to the point where Thrown-away is discovered by his father. The unnatural connection with a bear is lacking. Evidently this last has in some way been attached secondarily to the cycle in Kickapoo as it occurs elsewhere in totally different connections: see J. A. F. xx. 195; Dorsey and Kroeber, 227; Jones, F. 161. Another Fox version is

¹ A fourth Fox version was collected by me in the fall of 1913, but has not yet been translated. T. M. June 1914.

also known (Michelson, F.). The two Fox versions strongly resemble each other, save that in the second one a child is taken out of the woman and he becomes the chief of the Bears, and she is not slain by her husband; and there are a couple of new incidents. The detail that the woman is killed by having food forced down her throat is common to Kickapoo, Oglala, and Iroquois. — The Fox versions of the Apaiyācihagi are so close to the Kickapoo tale that I give abstracts of them and the Kickapoo one:

- F. 1. Man lives with father; goes away to get bride; returns with wife and son.
- F. 2. An old couple, their son, daughter-in-law, and grandson live together.
- F. 3. A skull-being is found by two women while digging Indian potatoes; one makes fun of it. Women go to camp. Skull follows, and becomes relative to several women. Bites head off of all save that of sister. Sister warned by birds, by ruse flees. Skull pursues her, but stops to eat fat thrown by woman. Woman asks help of man who breaks skull in pieces. Man and woman marry and have son.
- K. A woman has unnatural relations with a bear. Son tells father who slays the bear, and kills woman by forcing meat down her throat with stick.
- F. 1. Man goes hunting. His father wishes fresh soup. Daughter-in-law tries in vain to placate him with various foods.
- F. 2. Man goes hunting. His mother wishes fresh soup (by implication). Daughter-in-law tries to placate her with various foods, to no avail.
- F. 3. Man goes hunting. His father wishes fresh soup. Daughter-in-law in vain tries to placate him with various foods.
- F. 1. Old man kills daughter-in-law; takes out foetus and has grandson put it in a hollow tree.
- F. 2. Old man kills daughter-in-law; takes out foetus and has grandson put it in a hollow tree.
- F. 3. Parents-in-law kill daughter-in-law; cut out foetus; grandson throws it away in hollow tree (implied by story later).
- K. He cuts out a foetus from the woman and places it in a hollow tree.
- F. 1. Boy tells father; they leave, and live by themselves.
- F. 2. Boy tells father; they leave, and live by themselves.
- F. 3. Boy tells father; they leave, and live by themselves.
- F. 1. Boy later continually loses his arrows. Finds brother with them. They become friends.
- F. 2. Boy later continually loses his arrows. Finds brother with them. They become friends.

- F. 3. Boy later continually loses his arrows. Finds brother with them. They become friends.
- K. Boy later continually loses his arrows. Finds brother with them. They become friends.
- F. 1. Thrown-away plays with brother, but runs away at father's approach. By a ruse Thrown-away is caught.
- F. 2. Thrown-away plays with brother, but runs away at father's approach. By a ruse Thrown-away is caught.
- F. 3. Thrown-away plays with brother, but runs away at father's approach. By a ruse Thrown-away is caught.
- F. 1. The boys decide to kill their grandfather. Thrown-away is boiled in a pot, and scalds grandfather to death.
- F. 1. The boys annoy their father by slaying a frog in a blanket, and leeches with which their father has unnatural relations.
- F. 2. The boys annoy their father by slaying a frog in a blanket, snakes, and leeches with which their father has unnatural relations.
- F. 3. The boys annoy their father by slaying a frog in a blanket, leeches, and snakes with which their father has unnatural relations.
- F. 1. The boys kill a manitou, and disturb a bundle with which their father masturbates.
- F. 1. Their father determines to leave them, but cannot escape; he always finds himself back at home; at length the boys let him go.
- F. 2. Their father determines to leave them, but cannot escape; he always finds himself back at home; at length the boys let him go.
- F. 3. Their father determines to leave them, but cannot escape; he always finds himself back at home; at length the boys let him go,
- F. 1. Father remarries.
- F. 2. Father remarries.
- F. 3. Father remarries.
- K. (Father remarries by implication).
- F. 1. The boys ensnare the sun, scorching the manitous who blow up. Thrown-away throws the sun back into the sky. The sun is questioned by Ke'tcimānetōwa. Matcimānetōwa tries to find the boys. He jails them in a place which has heated stones. Matcimānetōwa is cautioned by Ke'tcimānetōwa not to be too harsh with the boys. Matcimānetōwa tries to feed the boys lead bars. Later they escape, and make a clay image of Matcimānetōwa who turns to what the clay image looked like (a European devil with sword in hand).
- F. 2. The boys decide to kill their grandparents. Thrown-away is boiled in a pot, and scalds them to death.
- F. 3. The boys decide to kill their grandparents. Thrown-away is boiled in a pot, and scalds them to death.
- F. 1. The boys go to a steep cliff, and draw pictures of manitous, Matcimānetōwa, and themselves.

- F. 1. The boys meet the culture-hero (Wisa'kä^a). The younger wishes to shoot him; the elder is opposed to this; the culture-hero, though terrified, bluffs the younger, and runs to his grandmother.
- F. 1. The younger boy turns into a baby; the elder carries him on his back; they go their father's. They are given corn-meal which has woman's dandruff in it, to eat. The younger kicks it over, pretending to be waking out of a sleep.
- F. 2. The younger boy turns into a baby; the elder carries him on his back; they go to their father's. They are given corn-meal which has woman's dandruff in it, to eat. The younger kicks it over, pretending to be waking out of a sleep.
- F. 3. The younger boy turns into a baby; the elder carries him on his back; they go their father's. They are given corn-meal which has woman's dandruff in it, to eat. The younger kicks it over, pretending to be waking out of a sleep.
- K. The younger boy turns into a baby; the elder carries him on his back; they go to their father's. They are given corn-meal which has woman's dandruff in it, to eat. The younger kicks it over, pretending to be waking out of a sleep.
- F. 1. They boys decide to kill their father who nearly scratches himself to death. They relent and save their father.
- F. 2. The boys decide to kill their father.
- F. 3. The boys decide to kill their father.
- F. 2. The boys kill a robin, and give it to their step-mother to cook it for their father; he eats it, and blows up.
- F. 3. The boys kill a robin, and give it to their step-mother to cook it for their father; he eats it, and blows up.
- F. 1. The boys capture Matcimanetōwa by overturning a wooden bowl on him. At length they return to their father's. They draw pictures on the steep bank.
- F. 2. The boys go to a river-bank, and make bows from the ribs of manitous.
- F. 3. The boys go to a steep river-bank, and make bows from the ribs of manitous.
- F, 2. They begin killing manitous.
- F. 3. They begin killing manitous.
- F. 2. They meet the culture-hero (Wisa'kä^a). The younger wishes to shoot him; the elder is opposed to this; the culture-hero, though terrified, bluffs the younger. They all become friends.
- F. 3. They meet the culture-hero (Wisa'kä^a) in a small wigiyap. The younger suggests they slay him, but all become friends. They make him a bow like theirs. They kill manitous. Later they separate, the two boys going together. They trap the Sun, free him. They go to a steep cliff, kill manitous, and draw pictures.

- K. They meet the culture-hero (Wīza'kää). The younger wishes to shoot him; the elder is opposed to this; the culture-hero bluffs the younger. They all become friends.

I think it is fairly obvious that the narrator of the Kickapoo tale has left something out between the finding of Thrown-away and the boys going to their father's. It will be noticed that the order of the episodes is nearly the same; yet differences occur, such as the meeting with the culture-hero, the slaying of the grandparent(s), the drawing of pictures on the steep bank. Nor are all the episodes the same. Nevertheless it is perfectly evident that all these versions of the Thrown-away theme belong together as compared with any other. The second and third Fox redactions are on the whole closer to each other than either is to the first one, though the second and first agree in the episode of the culture-hero, the third and first in the incident of trapping the sun. This last is doubtless secondary: in Fox (Michelson, F.) the culture-hero likewise traps the sun in a totally different cycle, and it occurs elsewhere. The Kickapoo tale resembles the second Fox the closest. — The losing of the arrows occurs in the Cree version mentioned above also in Shawnee (Gatschet, S.) in a different tale. In Tsimshian, Nass, and Newette there is a similar episode: see Lowie, l. c. Cf. also G. Dorsey, S. P. 89. — Note there is a frog-in-the-blanket episode in the Cree version cited above, but it is somewhat different.

A Chief and his Son. The composite character of this tale is apparent. The Potiphar theme is dominant. Manifestly a genetic relationship between the Kickapoo and Cree (Petitot, 426; Skinner, 92) versions as well as the Assiniboine one (Lowie, 150) exists; at the same time the Teton variants (Riggs, 139; J. A. F. xx. 196) which only remotely resemble the Kickapoo, are intimately connected

with the Assiniboine and Cree. See also Radin, 27, 30. The pertinence of the Omaha reference cited by Lowie is not clear to me. The Blackfoot reference by Lowie has nothing in common with the Kickapoo version. The Potiphar motive also occurs among the Biloxi (Dorsey-Swanton, 99) and Tunica (Swanton, 319), and it is evident that the variants of these two belong together. Moreover the incident of the witch, tree, and dogs of the Tunica is to be associated with the episode of the man, tree, and lions in the Kickapoo story. — The adventure of the youth with the two blind men in the Kickapoo tale has a counterpart in Menominee (Hoffman, 211-213) Ojibwa (Radin, 80), and Sauiteaux (Young, 26-29). The last are closer to each other than any is to Kickapoo; the Raccoon occurring in all. The Menominee version apparently forms a tale by itself, but the Sauiteaux one is found in a cycle though in an entirely different setting from the Kickapoo. In the Cree version given by Skinner a couple of blind hags take the place of the two blind men, and the incident does not correspond in as much detail as the Menominee, Ojibwa, and Sauiteaux versions. For similar themes see Dorsey and Kroeber, 227; J. A. F. xi. 269.

The Boy and the Giant. The episodes of the hat that produces soldiers and the table-cloth that furnishes food are manifestly European in origin. Nevertheless both occur united in Fox (Michelson, F.), and correspond closely in detail, though the tales otherwise are entirely different. The table-cloth incident occurs in Maliset: see J. A. F. xxvi, p. 253. For the thrown back flint, etc. compare Lowie, A. 177 and the literature cited, also J. A. F. xxvi, p. 250, xvii, p. 46.

Conclusions.

A comparative study of even the scanty Kickapoo material available, shows that both wood-land and plains elements are to be found in Kickapoo mythology. The question as to which dominates cannot be answered until more material is available. That European elements also occur is clear. Tentatively we may say that on the whole Kickapoo mythology and folk-lore are closest to Fox which is in accordance with the linguistic facts.

BIBLIOGRAPHY.

- Dorsey: James Owen Dorsey, *The Cegiha Language* (Contrib. to N. A. Ethnology, vol. vi, 1890).
- G. Dorsey, A.: George A. Dorsey, *Traditions of the Arikara*, (Washington, 1904).
- G. Dorsey, O.: George A. Dorsey, *Traditions of the Osage* (Field Col. Mus. Pub, 88, 1904).
- G. Dorsey, P.: *The Pawnee Mythology* (Part I), Washington, 1906.
- G. Dorsey, S. P.: George A. Dorsey, *Traditions of the Skidi Pawnee*, Boston and New York, 1904.
- Dorsey and Kroeber: Dorsey and Kroeber, *The Traditions of Arapaho* (Field Col. Mus. Pub. 81, 1903).
- Dorsey-Swanton: Dorsey-Swanton, *Dictionary of Biloxi and Ofo Languages*, Bull. 47, B. A. E., 1912.
- Gatschet, P.: Albert S. Gatschet, *Peoria Myths and Tales* (MS. Bureau of American Ethnology).
- Gatschet, S.: Albert S. Gatschet, *Shawnee Myths and Tales* (MS. Bureau of American Ethnology).
- Grinnell, B.: George Bird Grinnell, *Blackfoot Lodge Tales*. New York 1903.
- Hoffman: Walter Hoffman, *The Menomini Indians* (14th Ann. Rep. B. A. E. 1896, pt. 1).
- J. A. F.: *Journal of American Folk-lore*.
- Jochelson, Koryak: Jochelson, Koryak; *Religion and Myths* (Jesup N. Pacif. Exped. vol. vi, pt. 1, Leiden, 1905).
- Jones, F.: William Jones, *Fox Texts*, Leiden 1907.
- Jones, O.: William Jones, *Ojibwa Myths and Tales* (MS.).
- Kroeber: Kroeber, *Gros Ventre Myths and Tales* (vol. 1, pp. 55—139, *Anthrop. Papers, Am. Mus. N. H.*)
- Lowie, A.: Robert Lowie, *The Assiniboine* (vol. iv, pt. 1, *Anthrop. Papers, Am. Mus. N. H.*, 1909).
- Lowie, Ch.: Robert Lowie, *Chipewyan Tales* (vol. x, pt. iii, *Anthrop. Papers, Am. Mus. N. H.*, 1912).
- Lowie, S.: Robert Lowie, *The Northern Shoshone* (vol. ii, pp. 165—306, *Anthrop. Papers, Am. Mus. N. H.*).
- Michelson, F.: Truman Michelson, *Fox Notes* (MS., B. A. E.).
- Michelson, K.: Truman Michelson, *Kickapoo Notes* (MS., B. A. E.).
- Michelson, S.: Truman Michelson, *Sauk Notes* (MS., B. A. E.).
- Petitot: Émile Petitot, *Traditions Indiennes du Canada Nord-Ouest*, Paris 1886.

- Radin: Paul Radin, *Ojibwa Myths and Tales*, 1914 (G. S. C. No. 2, Anthrop. Series).
- Riggs: Stephen Riggs, *Dakota Grammar, Texts, and Ethnography* (Contrib. to N. A. Ethnology, vol. xi, 1893).
- Russell: Frank Russell, *Explorations in the Far North*, 1898.
- Schoolcraft, H.: Henry R. Schoolcraft, *The Myth of Hiawatha*, Philadelphia 1856.
- Skinner: Alanson Skinner, *Notes on the Eastern Cree and Northern Saulteaux* (vol. ix, pt. 1, Anthrop. Papers, Am. N. H., 1911).
- Swanton: John R. Swanton, *Indian tribes of the Lower Missisipi Valley and adjacent coast of Gulf of Mexico*, (Bull. 43, B. A. E. 1911).
- Swanton, A.: John R. Swanton, *Alibamu myths and tales* (MS., B. A. E.).
- Turner: Lucien Turner, *Ethnology of Ungava District* (xi Ann. Rep. B. A. E. pp. 159—350).
- Young: Edgerton Young, *Algonquin Indian Tales*, 1903.
- Wissler: Clark Wissler and D. C. Duvall, *Mythology of the Blackfoot Indians* (Anthrop. Papers, Am. Mus. N. H., vol. ii, pt. 1, 1908).

ADDENDA ET CORRIGENDA.

- On p. 10 line 1 substitute . for , .
- “ 10 “ 14 insert “ before ‘ \bar{O} and ” before \bar{a} hitci.
- “ 12 “ 6 read \bar{a} ici-.
- “ 12 “ 11 for \bar{i} nay \bar{o} we read \bar{i} na y \bar{o} we.
- “ 14 “ 2 for kaciyunetecai read kaciyu netecai.
- “ 14 “ 15 read \bar{A} äg \bar{o} zitci.
- “ 14 “ 17 read pägizeninu.
- “ 18 “ 15 read \bar{A} nägizitci instead of \bar{A} nägezitci as Jones has it.
- “ 22 “ 4 for A’ti’yani’ka substitute A’ti’ya ni’ka.
- “ 22 “ 14 read \bar{A} witämätci.
- “ 22 “ 16 dele ” at the end of the line.
- “ 22 “ 21 for “ before \bar{I} nemego substitute ”.
- “ 24 “ 2 read äuwiginitci.
- “ 26 “ 3 for \bar{a} niganiwäpuze substitute \bar{a} niga niwäpuze.
- “ 26 “ 9 insert . after \bar{A} ’päiapäskänigi.
- “ 28 “ 15 dele “ at the beginning of the line.
- “ 28 “ 18 after megwa substitute . for , .
- “ 32 “ 6 dele “ at the beginning of the line and join Apeme-
‘kawätci.
- “ 32 “ 10 for netenā’pawi read Netenā’pawi.
- “ 34 “ 9 dele ”.
- “ 41 “ 27 insert ” after princess.
- “ 48 “ 15 substitute \bar{a} higutci \bar{o} ’komezäni for \bar{a} higutci \bar{o} ’komezäni.
- “ 48 “ 17 for “ read ”.
- “ 48 “ 18 dele ” before ninätunā’hwāwa.
- “ 51 “ 11 read . for , .
- “ 51 “ 25 read women for woman.
- “ 52 “ 1 read i’kwähägi and ämänä’ki.
- “ 52 “ 22 read Witeg \bar{o} äni for Witeg \bar{o} äni.
- “ 54 “ 17 insert “ before Hā.
- “ 54 “ 19 read uskinawäägi for u skinawäägi.
- “ 54 “ 24 read Kap \bar{o} twet \bar{c} ä.
- “ 60 “ 25 read \bar{A} gvice nīna for \bar{A} gwicenīna.
- “ 88 footnote 2 read -tcāhi for -tcāhai.
- “ 92 footnote 1 read kī—ne.
- “ 96 line 28 read ä’tcāginezätci.
- “ 97 last line dele Come and eat.
- “ 108 line 34 I think that nāhi- should be read instead of māhi- of
Jones’s manuscript.
- “ 109 “ 21 insert us before soon.
- “ 112 “ 21 separate \bar{I} nicāmanaha into \bar{I} nicā manaha.

PUBLICATIONS ISSUED BY THE AMERICAN
ETHNOLOGICAL SOCIETY.

TRANSACTIONS OF THE AMERICAN ETHNOLOGICAL SOCIETY.
Vols. I-III, 1845-51. (*Out of print.*)

BULLETIN OF THE AMERICAN ETHNOLOGICAL SOCIETY,
1860-63. (*Out of print.*)

JOURNAL OF THE ANTHROPOLOGICAL INSTITUTE OF NEW
YORK. Vol. I, No. 1, 1871-73. (*Out of print.*)

Dr. C. H. BERENDT, Analytical Alphabet for the Mexican and Central
American Languages (printed in facsimile). (*Out of print.*)

TRANSACTIONS OF THE AMERICAN ETHNOLOGICAL SOCIETY.
Vol. III. Reprinted in 1909.

PUBLICATIONS OF THE AMERICAN ETHNOLOGICAL SOCIETY.

- I. WILLIAM JONES, Fox Texts. 1907. 383 pp.
- II. EDWARD SAPIR, Wishram Texts. 1909. 314 pp.
- III. JOHN R. SWANTON, Haida Songs; FRANZ BOAS, Tsimshian Texts.
1912. 284 pp.
- IV. ROLAND B. DIXON, Maidu Texts. 1912. 241 pp.
- V. WALDEMAR BOGORAS, Koryak and Kamchadal Texts. *In press.*
- VI. JOHN W. CHAPMAN, Ten'a Texts and Tales from Anvik, Alaska;
with Vocabulary by PLINY EARLE GODDARD. 1914. 236 pp.
- VII. Part I. WILLIAM JONES, Ojibwa Texts. Edited by Truman
Michelson. *In press.*
- VIII. JOHN R. SWANTON, Haida Texts. *In press.*
- IX. WILLIAM JONES, Kickapoo Texts. Edited by Truman Michelson.
1915. 143 pp.

Date Due

		1976	
		FEB 20 1976	
		MAR 15 1976	
		MAR 23 1976	
		JAN 15 1992	
		JAN 15 1992	



PM 101 .A5 v. 9
Jones, William, 1871-1909
Kickapoo tales / collected by

010101 000



0 1163 0235094 1
TRENT UNIVERSITY

PM101 .A5 v. 9
Jones, William
... Kickapoo tales

DATE	ISSUED TO
	165026

165026

